

Sheehan, Michael  
Gile na mbláth

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# **Sile na mblát**

WITH NOTES AND VOCABULARY

BY

**The Most Rev. M. SHEEHAN, D.D.**

DUBLIN

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WITH NOTES AND VOCABULARY

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BY  
M. H. G. AND SON, LONDON

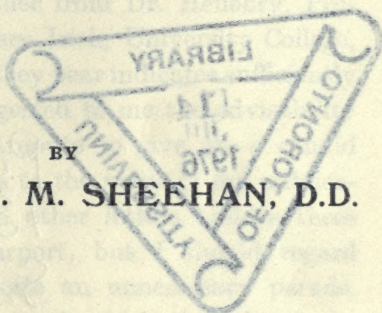




Gile

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WITH NOTES AND VOCABULARY

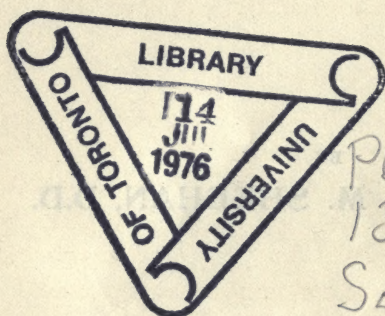


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## PREFACE

WITH some reluctance and only indeed at the earnest recommendation of my publishers, Messrs. Gill & Son, I have agreed to embody in the preface to this short work the following letters, one from Dr. Bergin, Professor of Old Irish, University College, Dublin, the other from Dr. Henebry, Professor of Old and Modern Irish, University College, Cork. The date which they bear indicates sufficiently the incident which suggested to me the advisability of inviting scholars of repute to give me a candid expression of opinion as to the value of my publications. I have received other letters besides these two, all of similar purport, but I should regard their publication as quite an unnecessary parade. May I venture to express the wish that those who engage in controversy on matters of Irish scholarship would endeavour strictly to observe in their writings the convenient rules of diplomatic etiquette?

61 LEINSTER ROAD,

RATHMINES, DUBLIN,

15th Oct., 1911.

DEAR DR. SHEEHAN,

You have asked me for an expression of opinion as to the value of your Irish publications. As you know, I have long considered them an important contribution to the scientific study of modern Irish.

Though my own work lies rather in the earlier forms

of the language, I always try to regard it as a whole, undergoing a continuous process of change, but still preserving its identity. It is therefore specially interesting to me to be able to refer to a scholarly and trustworthy study of an important form of the modern speech, that of the Decies of Waterford. Until you began to publish the result of your researches, there were practically no texts for the study of that dialect. It has now, one might almost say, a little library all to itself.

Your admirably edited series has many points of interest for students—in phonetics, in vocabulary, and above all in the prominence given to idiomatic usage, which is the very life-blood of the language. Anyone who has read your lecture on Irish composition (*Do Scriobhadh na Gaedhilge*), in this year's (1911) *Irisleabhar Muighe Nuadhad* will be able to appreciate the extent to which you have assimilated the native Irish mode of thought. A feeling for idiom such as you evidently possess could only have been acquired by a long familiarity with good speakers and a minute study of authors who are above suspicion.

There is just one point in which, if you will allow me to say so, your books are open to criticism, and that is the archaic, or semi-archaic dress in which some of your stories are presented to the reader. The picture is, as it were, slightly out of focus, whether it is looked at from the old or the modern standpoint. But the archaisms are not an essential part of the text, which is obviously taken down from the lips of native speakers. They could easily be removed. May I hope that in future editions you will return to the ideal which inspired your first book, *Sean-Chaint na nDéise*, and give us the language as it really is

Yours sincerely,

OSBORN BERGIN.



UNIVERSITY COLLEGE,  
CORK, *Oct. 14th*, 1911.

DEAR DR. SHEEHAN,

I have read all your books, and can say of them that they are the very Irish of the Irish. They are perhaps, the only pure representatives in modern prose of the Irish of the greater portion of Mogh's Half, the Irish which in prehistoric times was spoken in the territory south of a line from Dublin to Galway, including practically the whole of Leinster, a portion of southern Connacht, together with North and East Munster. Your books have been produced in Waterford, where the tradition of prose-writing never died out. The material has been collected from persons who are still wholly Irish and reported with the scrupulous fidelity of a scholar who has had the very highest modern training in language study. Hence they present a richness of idiom, a plenitude of grammatical forms and a wealth of vocabulary that mark them as the natural and untainted continuation of the last literature in our great books. And as in thought and feeling they represent the higher limit of a long and unbroken tradition, so, as was fitting, they have been presented in the correct orthographical form common to all the Irish that ever went before them. Some learners make complaint that they are too Irish; that can hardly be accounted a fault.

Sincerely yours,

R. HENEBRY.

I have carefully noted the courteous reservation which Dr. Bergin has made with reference to the spelling in some of my stories. He is himself an advocate of the phonetic spelling, chiefly for the reason that it would be an efficacious means of

preserving the Irish language in the Irish-speaking districts. I regret, however, that in this particular matter, a mere matter of adaptation of means to end, I cannot see eye to eye with one whose guidance in Irish scholarship I value so highly. I would, of course, warmly welcome such a reform as would give us a simplified spelling, uniform for all districts. These, it would appear to me, are the only lines on which progress can be made.

Sábhaim buirdeácar annro le Míceal ó Cinnéolairí agus le Nóra Ní Cinnéide tuas conghnam dam as ceapadó an rceíl reo. Is iomrda ansa do cuipeadair ann ón uair do cuipeadó toirac air, agus muna bfuil ríad éigin air mair an veipeadó ní oirrá rin atá a milleán. Agus sábhaim buirdeácar le póil bpeactnác, rásairt agus oirde, agus atá catuagadó oirim so raib ré vérdéanác nuair tuagadó an leabair do cum é do léigedm, agus ná raib don fásbáil air uimhór dá cuir gluar do cur irceac. Nuair do bí mé as cur cló air “Árteac an Óir”, adubairt me gur víceállaige Seadán ó Ciarrúra as ceartuagadó cló an leabair rin ioná mé féin, agus adveirim an cáint ceirona teir i rtaob an leabair reo.

1912.

Míceul ó Siotcáin



# ḡile na mbláċ

curo a haon.

Do bí pí inr an loḡáil cūḡ ceuro bliadain ó fín aḡur do bí inḡean aḡe ḡaḡb ainm ḡí ḡile na mbláċ.<sup>1</sup> 1 ḡCaḡair na hloḡáile do bí an páláḡ aḡur do bí reáċt n-acra pa<sup>2</sup> ḡiḡtib ann aḡur reáċt n-acra píceaḡ pa ḡáirḡínb. Do bí ḡáirḡín ḡoir ann aḡur ḡáirḡín ḡiar, ḡáirḡín na ríor, ḡáirḡín na ríore, ḡáirḡín na ḡcoḡaḡnaċ ḡoim-ḡlar.<sup>a</sup> Ba doibinn reáċt na ḡcraann aḡur ba móir an cōraimċ<sup>b</sup> iao ar bḡoḡal an ḡraimḡarḡ aḡur an rōḡmair, aḡur baḡ binn le do cḡuara ceileabḡarḡ na ḡcuiċíní<sup>c</sup> aḡur iao aḡ léimḡiḡ ó ḡéiḡ ḡo ḡéiḡ ionnta. Aḡur ní luḡa binnear ḡlōir an uirce<sup>3</sup> do bí aḡ éirḡe in a cḡubar 1 bḡíce báirín de cḡloic ḡeal, ḡearḡ aḡur ḡoim,<sup>d</sup> rnarḡte in a cḡeile, ḡeunta in iomáḡaib baḡ beoḡa le do rḡúile ioná an bḡeac inr an uirce ar rḡám. Do bí ḡrianám aḡur boḡa ann, aḡur cáirḡéroí de cḡúac<sup>e</sup> ionnta. Do bí rōirḡí paḡa ann orcailte ar ḡac taob ḡioḡ aḡur piléir ḡeala de cḡloċ-māḡmair maḡ ḡeannta rḡúta, in a mbíorḡ reáċt ar an teap aḡur cōraimċ ar an bḡearḡainn, aḡur tap éir dḡul rḡe na ḡrḡeime baḡ ḡear leat rḡuḡal ionnta nuair ḡadapḡarḡ<sup>f</sup> an lōirne beaḡ ḡaoirte rḡionḡḡuapap bḡeaḡḡa léi ón bḡairḡiḡe aniar. Aḡur do bí ḡáirḡín na ḡcleap ann in a paib ramplaí rḡiḡte aḡur rāḡḡiúḡí, fear aḡur ban ḡeunta de ḡuillḡabair cḡraann ar baḡpaib na bḡál. Do bí rḡuḡt aḡ rḡoḡ<sup>h</sup> ríor ḡo ḡḡí<sup>4</sup> an fáirḡiḡe le teḡra na nḡáirḡíni, aḡur do bí ear deic ḡḡrōiḡte píceaḡ ar doirḡe

<sup>a</sup> nḡoim-ḡlar. <sup>b</sup> cōraim. <sup>c</sup> ḡcuiċíní (?). <sup>d</sup> ḡil, ḡeiriḡ aḡur ḡuim. <sup>e</sup> cḡúlac, caonac. <sup>f</sup> báirḡiḡ. <sup>g</sup> do-beupaḡ. <sup>h</sup> rḡt.

inr an rruet, asur do bi corán deunta roir uirce an eapa  
 asur an éloc i rligiō zo bfuigthea<sup>a</sup> riubal ann le linn  
 brioatil millicis meadon-lae an traimiarō, baō doibinn don  
 duine do beaō ann inr an lā,<sup>b</sup> asur baō doibinn don duine  
 do beaō ann i toparāc orōce asur an ié as mūrcailt tap  
 ceann na rleibte, aēt<sup>c</sup> ba cūma lā nō orōce ar bolāō cūmra  
 na mblāt. Do bi rtaighe sreanta or comairi doiruir mōir  
 an pālāir asur pāl ar gac taob de asur nuair do pasgā  
 tap an tairrinn<sup>e</sup> baō leaōaō maōairc asur baō meapball  
 inntinne iol-maitear asur iairmaire an tige. Do bi<sup>7</sup> inr  
 an halla pāl<sup>d</sup> de éloc-mairmair, deunta i bfeigiúirib  
 beaōarōeac asur doaine asur rnatā aigro le cūmair gac  
 fighiúir aca. Do bi párlúr an ríis ann asur párlúr na  
 bainríogha, asur ní mar a céile an tiorcán do bi ionnta  
 ná an cóirugāō do bi orra aēt amāin supb orpnāt do bi  
 ar na caōaiopeaōaib zo léir asur zo raib gac don fálla<sup>e</sup>  
 i nḡac reamra aca fa don piciúir amāin.<sup>8</sup> An té do-  
 cífeāō an teac rin asur a raib ircis ann asur do feucfāō  
 ar na gáirōinib, ir é<sup>9</sup> do tuisfeāō a gheircúirfeāōt bionn/  
 luēt an trarōbbur as ceannac gac cóir<sup>g</sup> cūm ráimheāōta<sup>h</sup>  
 asur as ceapāō gac don ruō cūm áilneāōt do cūr ar a  
 n-inntinn. Aēt níor gāb an buarōirt tap doiruir an duine  
 rarōbir aēt oipeāō le doiruir an duine boiēt, asur níor  
 ceannuis riam or ná aigseāō ruaimhear aighe ná rocairfeāōt  
 cporōe.

Lā rā laeteantāib asur trāt rā trātannāib, do bi Rí na  
 hlorāile asur uairle a ríogāōta as dul as fiaōac na muice  
 fiaō<sup>10</sup> asur do-cuarō gile na mblāt in domfeāōt leō.  
 Do bi inr an am ceutna rpuonnra na hālemāine<sup>11</sup> asur  
 rpuonnra na gíeige as cúirt Ríis na hlorāile asur ruarpar  
 cuirfeāōt dul inr an bfiāōac asur do-cuarō. Nuair  
 tāngāōar zo bpuac coille do bi ann, do cuirfeāōt luēt  
 rúirfeāōta an collaig fa an coill asur tugaō orpugaō rōib

<sup>a</sup> ionnur zo bfeupā.

<sup>b</sup> ló.

<sup>c</sup> tap an tairrinn.

<sup>d</sup> pábail.

<sup>e</sup> bailla.

<sup>f</sup> bíor.

<sup>g</sup> córa.

<sup>h</sup> ráime, ráimheāōta.

beir<sup>d</sup> as buala<sup>d</sup> na rceac<sup>d</sup> le<sup>d</sup> p<sup>o</sup>mpa<sup>12</sup> asur beir<sup>d</sup> as liú<sup>g</sup>raí<sup>g</sup>  
 ar doir<sup>o</sup>e a g<sup>o</sup>mn<sup>13</sup> cum<sup>a</sup> so g<sup>o</sup>cuir<sup>o</sup>roir<sup>o</sup> a p<sup>o</sup>ib<sup>o</sup> de  
 bea<sup>o</sup>ta<sup>o</sup>bea<sup>o</sup>caib<sup>o</sup> a<sup>o</sup>l<sup>o</sup>ta in<sup>o</sup> an coill<sup>o</sup> ama<sup>o</sup>c cú<sup>o</sup>r na huairle<sup>b</sup>  
 do bí as f<sup>o</sup>ur<sup>o</sup>ea<sup>o</sup>c le<sup>o</sup>d ar an taob<sup>o</sup> eile. Do ó<sup>o</sup>ru<sup>o</sup>ro na m<sup>o</sup>ná  
 ta<sup>o</sup>ma<sup>o</sup>ll ama<sup>o</sup>c ó na f<sup>o</sup>earaib<sup>o</sup> so ba<sup>o</sup>rr<sup>o</sup> c<sup>o</sup>no<sup>o</sup>cáin, asur do f<sup>o</sup>ana<sup>o</sup>da<sup>o</sup>r  
 ann ar f<sup>o</sup>ea<sup>o</sup>d an lae. Do bí na f<sup>o</sup>ir in a f<sup>o</sup>eara<sup>o</sup>m as to<sup>o</sup>ra<sup>o</sup>c  
 na coille g<sup>o</sup>ac do<sup>o</sup>mn<sup>o</sup>ea<sup>o</sup>c aca ar leir<sup>o</sup>-leir<sup>o</sup>. Do bí<sup>o</sup>da<sup>o</sup>r as  
 f<sup>o</sup>eara<sup>o</sup>m in a líne asur as de<sup>o</sup>una<sup>o</sup>m bo<sup>o</sup>ga le to<sup>o</sup>ra<sup>o</sup>c na coille<sup>14</sup>  
 i f<sup>o</sup>u<sup>o</sup>g<sup>o</sup>ro so p<sup>o</sup>ib<sup>o</sup> cu<sup>o</sup>ro m<sup>o</sup>a<sup>o</sup>ir<sup>o</sup> den ta<sup>o</sup>la<sup>o</sup>m f<sup>o</sup>ola<sup>o</sup>m roir<sup>o</sup> i<sup>o</sup>do f<sup>o</sup>éim  
 asur an coill<sup>o</sup>. Asur do bí cona<sup>o</sup>ir<sup>o</sup>c con ir<sup>o</sup>tea<sup>o</sup>c as deir<sup>o</sup>ea<sup>o</sup>d  
 na líne ar g<sup>o</sup>ac taob<sup>o</sup>. Ir é<sup>15</sup> a<sup>o</sup>c<sup>o</sup>t do bí aca ná na com do  
 f<sup>o</sup>ea<sup>o</sup>ile<sup>o</sup>a<sup>o</sup>d f<sup>o</sup>a an co<sup>o</sup>lla<sup>o</sup>c ar an nó<sup>o</sup>ma<sup>o</sup>ir<sup>o</sup>c do-éir<sup>o</sup>roir<sup>o</sup> é,  
 asur cibé duine a f<sup>o</sup>io<sup>o</sup>ta<sup>o</sup>d f<sup>o</sup>é do i<sup>o</sup>ar<sup>o</sup>ra<sup>o</sup>c<sup>16</sup> a<sup>o</sup>ir<sup>o</sup><sup>d</sup> do  
 ca<sup>o</sup>itea<sup>o</sup>m a f<sup>o</sup>leir<sup>o</sup>ge leir<sup>o</sup>.

Ní<sup>o</sup>ro<sup>o</sup>b f<sup>o</sup>ada doib<sup>o</sup> as f<sup>o</sup>ur<sup>o</sup>ea<sup>o</sup>c<sup>e</sup> ar an ó<sup>o</sup>ru<sup>o</sup>ga<sup>o</sup>d f<sup>o</sup>in, nuair<sup>o</sup>  
 do a<sup>o</sup>ir<sup>o</sup>gea<sup>o</sup>da<sup>o</sup>r an b<sup>o</sup>ur<sup>o</sup>ea<sup>o</sup>d asur an t<sup>o</sup>io<sup>o</sup>rtal ta<sup>o</sup>ll in<sup>o</sup> an coill<sup>o</sup>  
 asur liú<sup>g</sup>ra<sup>o</sup>c do<sup>o</sup>me asur f<sup>o</sup>ea<sup>o</sup>mga<sup>o</sup>il ma<sup>o</sup>roa<sup>o</sup>i bea<sup>o</sup>ga<sup>o</sup> asur  
 ba g<sup>o</sup>a<sup>o</sup>ir<sup>o</sup>to f<sup>o</sup>ur o<sup>o</sup>rcail na f<sup>o</sup>ea<sup>o</sup>ca asur f<sup>o</sup>ur p<sup>o</sup>reab an co<sup>o</sup>lla<sup>o</sup>c  
 cu<sup>o</sup>ca ama<sup>o</sup>c. Do f<sup>o</sup>ea<sup>o</sup>ile<sup>o</sup>a<sup>o</sup>d na com f<sup>o</sup>é<sup>o</sup> ó g<sup>o</sup>ac taob<sup>o</sup> asur  
 do éir<sup>o</sup>g<sup>o</sup> g<sup>o</sup>l<sup>o</sup>o<sup>o</sup> na f<sup>o</sup>eil<sup>o</sup>ge. Do f<sup>o</sup>io<sup>o</sup>t<sup>o</sup><sup>h</sup> an co<sup>o</sup>lla<sup>o</sup>c do f<sup>o</sup>éim  
 doir<sup>o</sup>ea<sup>o</sup>c ar p<sup>o</sup>u<sup>o</sup>io<sup>o</sup>nn<sup>o</sup>ra na g<sup>o</sup>reir<sup>o</sup>ge. Ní p<sup>o</sup>ib<sup>o</sup> f<sup>o</sup>é a<sup>o</sup>c<sup>o</sup>t cúis f<sup>o</sup>lata  
 ón p<sup>o</sup>u<sup>o</sup>io<sup>o</sup>nn<sup>o</sup>ra nuair<sup>o</sup> do i<sup>o</sup>mpu<sup>o</sup>ig f<sup>o</sup>é ar an g<sup>o</sup>cú<sup>o</sup><sup>i</sup> ba g<sup>o</sup>io<sup>o</sup>rra  
 do asur tu<sup>o</sup>g f<sup>o</sup>o<sup>o</sup>ga do f<sup>o</sup>ta<sup>o</sup>ir-f<sup>o</sup>ia<sup>o</sup>cail f<sup>o</sup>ú<sup>o</sup>te asur do f<sup>o</sup>tol ó  
 ceann so hea<sup>o</sup>rbail<sup>o</sup> i asur do-f<sup>o</sup>u<sup>o</sup>g<sup>o</sup>ne do lea<sup>o</sup>t ar an a<sup>o</sup>ir f<sup>o</sup>in di.  
 Ar a f<sup>o</sup>eil<sup>o</sup>er<sup>o</sup>in f<sup>o</sup>in<sup>17</sup> don p<sup>o</sup>u<sup>o</sup>io<sup>o</sup>nn<sup>o</sup>ra tá<sup>o</sup>ir<sup>o</sup>g<sup>o</sup> f<sup>o</sup>ea<sup>o</sup>nn<sup>o</sup>ra<sup>o</sup>d c<sup>o</sup>io<sup>o</sup>ro<sup>o</sup>e  
 a<sup>o</sup>ir. Do ca<sup>o</sup>ir f<sup>o</sup>é uair<sup>o</sup> an t<sup>o</sup>re<sup>o</sup>as asur do teir<sup>o</sup> f<sup>o</sup>é le n-a anam,  
 asur nuair<sup>o</sup> do bí f<sup>o</sup>é as dul ta<sup>o</sup>ir é<sup>o</sup>ra<sup>o</sup>nn í<sup>o</sup>rea<sup>o</sup>l do bí i g<sup>o</sup>co<sup>o</sup>mga<sup>o</sup>r  
 do tu<sup>o</sup>g f<sup>o</sup>é léim ar a ca<sup>o</sup>bail asur do beir<sup>o</sup><sup>18</sup> ar g<sup>o</sup>éir<sup>o</sup> asur f<sup>o</sup>in  
 é tu<sup>o</sup>g f<sup>o</sup>a<sup>o</sup>ir é. Do im<sup>o</sup>ir<sup>o</sup>g<sup>o</sup> an co<sup>o</sup>lla<sup>o</sup>c ar a a<sup>o</sup>ga<sup>o</sup>ro asur ní f<sup>o</sup>aca<sup>o</sup>o<sup>o</sup>  
 ó f<sup>o</sup>in é. Do bí a p<sup>o</sup>ib<sup>o</sup> ann aca ar don liú<sup>g</sup> amáim gá<sup>o</sup>ir<sup>o</sup>e asur  
 a<sup>o</sup>u<sup>o</sup>b<sup>o</sup>a<sup>o</sup>ir<sup>o</sup>c an Rí le p<sup>o</sup>u<sup>o</sup>io<sup>o</sup>nn<sup>o</sup>ra na g<sup>o</sup>reir<sup>o</sup>ge, má ir i f<sup>o</sup>in an g<sup>o</sup>a<sup>o</sup>ir<sup>o</sup>ce  
 do bí a<sup>o</sup>ir<sup>o</sup>ge, so mba<sup>o</sup>d f<sup>o</sup>ear<sup>o</sup>ir do f<sup>o</sup>ur<sup>o</sup>ea<sup>o</sup>c<sup>k</sup> ama<sup>o</sup>c ó na f<sup>o</sup>earaib<sup>o</sup>

<sup>a</sup> ionnur. <sup>b</sup> cum na n-uairle. <sup>c</sup> móimro. <sup>d</sup> a f<sup>o</sup>ir<sup>o</sup>ea<sup>o</sup>d f<sup>o</sup>é as  
 t<sup>o</sup>u<sup>o</sup>all a<sup>o</sup>ir or do ionnrair<sup>o</sup>ge or do ionnrair<sup>o</sup>ge a<sup>o</sup>ir. <sup>e</sup> f<sup>o</sup>ana<sup>o</sup>maim  
 i mbeas. <sup>f</sup> f<sup>o</sup>a<sup>o</sup>ir. <sup>h</sup> do f<sup>o</sup>ir. <sup>i</sup> g<sup>o</sup>coim. <sup>j</sup> f<sup>o</sup>aca<sup>o</sup>ta<sup>o</sup>r. <sup>k</sup> f<sup>o</sup>ana<sup>o</sup>maim.



agus dul as fiaðac coimíní i bpoctair na mbuacailí. Do bí náirpe ar an bphionnra annrím agus do iméig pé leir abailé go dtí an Spéig san ceao ná ceileabhaó do iarrao ar doimneac.

Tráctóna an lae rin nuair do bí na huairle as caiteam coirpe i bpálár an Rí, do éirig an Rí agus an gloine in a láim agus adubhairt: “Seo<sup>a</sup> deoc<sup>19</sup> fa tuairim plánte an duine arís deallmaige a pearsa ioná a mírneac, agus a léim ioná a caiteam”; agus do cuir a maib ann pcolfairs gáirpe arta. Agus ní ró-fada in a díaró rin sup airig an phionnra tál inr an Spéig an pocal adubhairt pé, mar ní bíonn doimneac arís<sup>20</sup> fia leir a cora ioná teactaire an opoc-réil. Aét do cuir Síle na mbíat litir cuige agus adubhairt rí go maib na fín ró-borib leir, agus san don ruim do cur ionnta aét teact arís agus go mbaó féoir ná beaó pé ar an-áiré go deoiró. Do cuir rin ruaimnear móir ar a aigne.

I gcionn páite in a díaró rin ip eao táinig an phionnra arís. Nuair do-cuaró pé go dtí an pálár, ní fáca pé don fear ann aét mná i nsaó don áit. Do labair Síle na mbíat leir agus tug rí go dtí an ppointeac nó reamra an bíó é. Do bpaít pé ná maib don fear ar an luét pmoctálaró aét cailíní ar fáo. Nuair do bí an dinneup caíte aca, do-cuadair in áirde rtaigre, agus do bíodair as dul in áirde mar rin ó rtaigre go rtaigre go dtánsadair amac ar ceann an tige, mar ní haon ceann cpocta do bí ar an tíg aét ceann íreal leactan agus san de doirdeacét ann aét an méro tabairfaó<sup>b</sup> ceao peacta do uirce na fearctanna<sup>c</sup> agus do bí páil deap de éloc-máimair deunta timceall air i rligró náirb baogal do doimneac tuitim anuap de. Do leat a maóir ar an bphionnra nuair do-connaic pé an obair do bí ar ruadal tíor ar an maóirpe. Do bí an áit lán de faigóiríuib roir máircaig agus coirpóte agus do bí saó don éleap cozaró d<sup>21</sup> deunair aca. Do bíodair as caiteam

<sup>a</sup> as reo.

<sup>b</sup> do-benraó

<sup>c</sup> báirtige.

pleas<sup>a</sup> agus as oibruigh<sup>a</sup> claróte,<sup>a</sup> as mu<sup>b</sup> agus as léim<sup>c</sup>. Do bíod<sup>a</sup> as teac<sup>c</sup> i gcionn a céile agus as rcaipe<sup>a</sup> arís mar do bea<sup>a</sup> na rcamail<sup>c</sup> ar an aer le linn na tórnai<sup>c</sup>ge nó mar do bea<sup>a</sup> na rcaoilinn<sup>c</sup> ar bair<sup>c</sup> na fairr<sup>c</sup>ge lá bpi<sup>a</sup>ead<sup>e</sup> an éir<sup>c</sup>.<sup>22</sup> Do bí<sup>a</sup> falla<sup>d</sup> mó<sup>a</sup> ar<sup>c</sup> i lár an m<sup>a</sup>cair<sup>c</sup> agus do bail<sup>c</sup>is é<sup>c</sup>is ceo<sup>c</sup> fear<sup>c</sup> ar taob<sup>c</sup> de. Do-  
cu<sup>a</sup>ar<sup>c</sup> ceat<sup>c</sup>mar aca le hair a céile agus do lurg<sup>a</sup>ead<sup>c</sup> ar a d<sup>a</sup> lá<sup>c</sup> i gcionne an falla. Tá<sup>c</sup>is t<sup>c</sup>u<sup>c</sup>ir eile ann<sup>c</sup>in agus do fear<sup>a</sup>ad<sup>c</sup> ar a rlinne<sup>a</sup>naib<sup>c</sup> rin. Tá<sup>c</sup>is beir<sup>c</sup> ann<sup>c</sup>in agus do fear<sup>a</sup>ad<sup>c</sup> ar a rlinne<sup>a</sup>naib<sup>c</sup> rin arís agus do bí<sup>a</sup> lár<sup>a</sup> na beir<sup>c</sup>te tar bair<sup>c</sup> an falla. Do fan<sup>a</sup>ad<sup>c</sup> mar rin san don cor<sup>c</sup> ar<sup>c</sup>ta agus do-cu<sup>a</sup>ar<sup>c</sup> an cu<sup>c</sup>ro eile de na fear<sup>a</sup>ib<sup>c</sup> in áir<sup>c</sup>oe or<sup>c</sup>ra com<sup>c</sup> ma<sup>c</sup>t 'r d<sup>a</sup> mb<sup>a</sup>ar<sup>c</sup> or<sup>c</sup>éim<sup>c</sup>ir<sup>c</sup> do bea<sup>a</sup> aca agus do-cu<sup>a</sup>ad<sup>c</sup> go léir<sup>c</sup> tar an bfalla. Agus ní túir<sup>c</sup>ce do bíod<sup>a</sup> tar an bfalla ion<sup>a</sup>á go n<sup>a</sup>oea<sup>a</sup>g<sup>a</sup>ad<sup>c</sup>ar<sup>e</sup> tar n<sup>a</sup>-air<sup>c</sup> arís.<sup>f</sup> Tá<sup>c</sup>is ion<sup>a</sup>gan<sup>c</sup>tar a éir<sup>c</sup>oe ar an b<sup>a</sup>ri<sup>a</sup>on<sup>a</sup>na agus do f<sup>a</sup>ir<sup>a</sup>far<sup>c</sup>is ré de na m<sup>a</sup>naib<sup>c</sup> ca<sup>c</sup>o do bí<sup>a</sup> mar rin or<sup>c</sup>ra. Adu<sup>a</sup>b<sup>a</sup>rad<sup>c</sup>ar<sup>c</sup> leir go mbíod<sup>a</sup> clea<sup>a</sup>ct<sup>a</sup>ar<sup>c</sup> cu<sup>a</sup>ar<sup>c</sup> naoi lá agus naoi n<sup>a</sup>-or<sup>c</sup>oe uair<sup>c</sup> in<sup>c</sup> ar r<sup>a</sup>ite as an mé<sup>a</sup>ro r<sup>a</sup>ig<sup>a</sup>oi<sup>a</sup>ir<sup>c</sup> agus as an mé<sup>a</sup>ro m<sup>a</sup>un<sup>c</sup>ti<sup>c</sup>re do bair<sup>c</sup> leir an r<sup>a</sup>ig<sup>a</sup>-tea<sup>a</sup>g<sup>a</sup>la<sup>c</sup> cum ná beir<sup>a</sup>ad<sup>c</sup> don nam<sup>a</sup>ar<sup>c</sup> an buar<sup>c</sup> uat<sup>a</sup>a cibé aca as cor<sup>a</sup>ant a náir<sup>a</sup>i<sup>a</sup>im réim do beir<sup>c</sup>ir nó as c<sup>a</sup>rea<sup>a</sup>ad<sup>c</sup> don náir<sup>a</sup>i<sup>a</sup>im eile. Do a<sup>a</sup>it<sup>c</sup>in b<sup>a</sup>ri<sup>a</sup>on<sup>a</sup>na na b<sup>a</sup>ir<sup>a</sup>ge b<sup>a</sup>ri<sup>a</sup>on<sup>a</sup>na na h<sup>a</sup>lema<sup>a</sup>me i me<sup>a</sup>ar na r<sup>a</sup>ig<sup>a</sup>oi<sup>a</sup>ir<sup>c</sup> agus a<sup>a</sup>ubair<sup>c</sup> ré leir réim ná bea<sup>a</sup> ré rin ann, muna mbea<sup>a</sup> go r<sup>a</sup>ib<sup>c</sup> an Rí cum a m<sup>a</sup>gean do ta<sup>a</sup>bair<sup>c</sup> d<sup>a</sup> le pó<sup>a</sup>ar<sup>c</sup>. Níor fan<sup>a</sup> ré ann go r<sup>a</sup>ib<sup>c</sup> na naoi lá ca<sup>a</sup>ite agus do im<sup>a</sup>is ré a<sup>a</sup>ile arís go r<sup>a</sup>ti a d<sup>a</sup>u<sup>a</sup>ar<sup>c</sup>is réim.

i gcionn r<sup>a</sup>ite eile do bí<sup>a</sup> g<sup>a</sup>ile na m<sup>a</sup>blá<sup>c</sup> agus a bea<sup>a</sup> com<sup>a</sup>oea<sup>a</sup>ct<sup>a</sup> in a r<sup>a</sup>ir<sup>c</sup>oe i n<sup>a</sup>gáir<sup>a</sup>oin na r<sup>a</sup>or<sup>c</sup> agus ca<sup>c</sup>o do-  
éir<sup>c</sup>oir<sup>c</sup> cu<sup>a</sup>a a<sup>c</sup>t r<sup>a</sup>ata ban ó<sup>a</sup>g<sup>a</sup> agus cor<sup>a</sup>oin deunta de blá<sup>a</sup>ta<sup>a</sup>naib<sup>c</sup> ar ceann g<sup>a</sup>ac duine aca agus cóir<sup>c</sup> ceóil in a lár<sup>a</sup>naib<sup>c</sup>, agus ba binn agus ba nea<sup>a</sup>m-coit<sup>a</sup>ceanta an ceóil do

<sup>a</sup> claróme or claróeam (gen. pl.). <sup>b</sup> mu. <sup>c</sup> bpi<sup>a</sup>re. <sup>d</sup> balla.  
<sup>e</sup> oea<sup>a</sup>ad<sup>c</sup>ar. Less correctly, gur cu<sup>a</sup>ad<sup>c</sup>ar. <sup>f</sup> tar a n<sup>a</sup>-air.  
<sup>g</sup> ionn<sup>a</sup> na beir<sup>a</sup>ad<sup>c</sup> don nam<sup>a</sup>. <sup>h</sup> n-ó<sup>a</sup>.

bí aca dá fémneamaint.<sup>a</sup> Ba gairio sup tuig Síle na mbláit agus a bean comhdeacta na focail do bí aca. Ba é bpiú na cainte ná go raib caol-baie lom tíor ar lán mara inr an tráig, agus go raib aingil an céoil ag tabairt cuipró di féin áilneact na n-áilneact do feicrim tíor ar lán mara inr an tráig. Do-migne an beirt ban gáire agus do fneagair Síle na mbláit i bpiúdeact iad, agus aoubairt rí supb orra do bí an mheróir, agus ná tabairfaoir<sup>b</sup> coircéim ag riubal ná ag pinnce ná deunfao<sup>c</sup> rí féin in a noiaró, agus go mbeaó leat-riann<sup>23</sup> ar leat-riann aici dóib. Do-éadar ríor go dtí an tráig, agus nuair do-connaic Síle na mbláit an bá do bí aca, do-migne rí gáire eile. Do bí cáipéroí iriú innte agus peiliúir<sup>d</sup> agus pobraita i n-ead don áit. Do-éadar go léir irteac innte agus do-éaio ceann aca ar an rtiúir agus do fan an cúro eile aca in a reasam agus do fineadar amac a láma. Do bí an gaot ón tír, agus na bpiat<sup>24</sup> deargas agus goirna do bí ar a n-uaillnib do bíodar mar feólta aca agus rin mar do cuireadar cum fairrige. Ba gairio go dtáingadar ar reat oileáin do bí ann, agus ir annrim táinig an t-iongantar orra nuair do-conneadar mar do beaó cnocán cúnais inr an bpiarige. Act nuair tángadar gairio dó, do cuigeadar sup ártiáic beag i<sup>25</sup> do bí clúdaigte le duilleabair agus leir na mílte bláit. Do-éadar ar bóro uirri agus cia beaó iriú pampa act ppionnra na Spéige. Ní táinig don eagla ar Síle na mbláit do umlaig an ppionnra di agus aoubairt ré léi go mbeaó cóirir ar bóro aca agus go raigaoir i dtí annrim agus go raib ré cum a tairbeaint<sup>e</sup> dá haair, nar éairt do cleactaó arim do deunam agus an treó do ba mó dá raib aige do fágbáil san gáir. Do-migne Síle na mbláit gáire eile annrim act ba gairio dá gol a gáire agus aoubairt rí supb maic an comairle do bí aige. Do-éadar go léir ríor inr an ártiáic agus do bíodar ag caiteam cóirige agus iad go féim agus go cataireac le n-a céile, nuair do aipi-

<sup>a</sup> peimn. <sup>b</sup> tiubhnaoir. <sup>c</sup> oiongnao. <sup>d</sup> aóairt. <sup>e</sup> tairbeánao.



geadai an liúghaí agur an potrom agur do muíthead<sup>a</sup>  
 go léir ruar agur cao do beaó ann aét dá áireíac roparí  
 ó tír na Múraí. Do éat urmhóir de na mnáib iao péin inr  
 an bparíise agur do-éuadai i dtír de índáin. Tug na  
 Múraí leó an éuro eile aca agur má tug ní le ceao  
 pñonnra na Spéise tuíadai, mar do éaríamí pé a  
 élaróeam agur do éioir pé go íioctmáir, íaoíac ma ícoinne  
 sup cuíeadó an trleas íré n-a éioirde. Do polladai  
 áireíac an ípñonnra anníin agur do-éuadó íí go tóin poill  
 roir éíann agur cabail, bláí agur duilleadai. Do tóíadai  
 a íeuro íeóíta agur amac leó cum íaríise aríir.

Ráimí sup inr an áireíac éuona do bí Síle na mbíat  
 agur a bean íomíoeaíta agur do bí an éuro eile de na  
 mnáib inr an áireíac eile, aét ní go dtí don éuan amáin do  
 bí an dá áireíac agíoul. Ír go dtí Caíai na Múraí tuíadó  
 an beirí íeo, agur do cuíeadó ar an maríadó iao ar nóir  
 ba<sup>b</sup> nó caoíac, agur ílabíaróe ííoma ar a íámáib agur  
 ar a ícoíalí agur iao ag íol go íuróeac. Táimí íear na  
 n-eapíaró<sup>c</sup> do díol anníin agur do báilí na ceannáí-  
 íeóííí íimíeall arí. Do bí íearí óí ó éííinn ar an mbáile  
 an íá éuona. Coníubai ó Cínníoe ba ainm do. Agur  
 nuairí do-connaic íé an íluas móir íaoíne ar an maríadó,  
 do-éuadó íé in a íeapí íeucáimí<sup>26</sup> cao do bíodai a<sup>d</sup>  
 íeannac,<sup>27</sup> agur nuairí do-connaic íé an beirí ían dá noíol  
 ní ííurííbeaó<sup>e</sup> íé ían na íeóíra do ííleao. Do bí Síle na  
 mbíat in a íearamí ar uplárí áíto ann agur a dá báir le n-a  
 íagadó agur an ílabíad ar ííleao léi agur a íolt íaoa  
 ííonn anuar le n-a íuét. Do bí eudac íán uiríí agur éíor  
 arííto íar a cabail aníar agur bláíanna íeapí íeuníta i  
 íeumíra a íúna ííor íimíeall ag a íoítar. Do bí a bean  
 íomíoeaíta in a íearamí ar uplárí eile le n-a íair agur í  
 íí íaríaró íabáirí le Síle na mbíat cum íuarííneap<sup>f</sup>  
 do éur íimíe. Aét níor arííí Coníubai don íocal uáíe

<sup>a</sup> íítheadai.

<sup>b</sup> bó.

<sup>c</sup> n-eapíaró.

<sup>d</sup> íeo.

<sup>e</sup> íeupíadó.

<sup>f</sup> íuarííneapí or íuarííííí.

aét an t-aon focal aithin gur treise lán Dé ioná lán an  
 bíteamnaí. Do bí na Múnaí aš feúcaint oirra ašur iad  
 aš rceueáó ašur aš gáire ašur aš ruaáó a céile. Do bí  
 brait de gac don daé oirra ašur rceana i gcuor gac don  
 duine aca. Nuair do tógáó ceann de na ceannaigíteoirib  
 a lán, tagáó ciúinear oirra ašur do foláirfaó <sup>a</sup> ré aigeadó  
 oirra. Annrin do éireóáó an éaint ašur an foérom ašur  
 an rceueáó ašur go tóógaó an díoláóir a lán mar  
 éomáirca ná díolfaó ré ar an méro rin iad. Do labairfaó  
 ceannaigíteoir eile annrin ašur do cúirfaó ré i mbreir  
 aigio iad, ašur ba mar rin dóib go raib an díoláóir fáirca.  
 Ašur ir é duine do ceannaig iad ná fear mór, leatán,  
 láirín ar a dtugtaoi an Bhuonhra Dub. Nuair do-éannaic  
 Concúbair ašur a múintir dá noiol mar rin iad, do bíodair  
 dá ngeairfaó féin le buile ašur do-ruigheadair a ngeairán le  
 Dia, ašur do éromadair aš aécúingé Cúioir na trócaire ašur  
 Muire na gcomáct teacé i gcaubair oirra ašur do deairbadair  
 go mbairfoir den Bhuonhra rin iad nó gurab i gaimín Tír  
 na Múnaé do óirfaó a gcuir féin folá ar a ron. Nuair do  
 bí deirfaó leir an marfaó, tug Concúbair fa noeara go  
 raib na rluagíte daoine aš triall ar éampal na Múnaé,  
 ašur do-éuaró ré féin ašur a múintir go dtí óirca do bí  
 ann ašur do fáirfaigeadair de fear an óirca caó do bí mar  
 rin ar na daoinib nó caóé an lá do bí aca. Adubairt ré  
 rin gur lá mór úirnaigíte aca an lá ro ašur go bfairfaóir  
 inr an teampal go dtí uair an meadóon-oróce. “Maic an  
 rceul ašat, a óircaoir,” arfa Concúbair, “an fáir ‘r  
 beró <sup>b</sup> ríad rin ar<sup>28</sup> úirnaigíte, beimíó-ne aš ceapáó  
 comairle ašur aš taigveáó amair.” Do cúir ré uair  
 annrin an buacail ba gcuirúirige dá raib aige ašur tug ré  
 óirougaó dó an Bhuonhra Dub do brait ašur fíor a cúirpáí  
 do beir aige dó fa an tráchnóna. Do rin ré rparán teann  
 cúige ašur adubairt ré :

<sup>a</sup> do foláirfaó.

<sup>b</sup> an fearó bair.

"Ní cóir go mbeaó luğa oré púróḡa<sup>a</sup> na rparáe ioná a bfuil de aipeaó inr an rparán rin." <sup>29</sup>

Táinig an buacáill tar n-air<sup>b</sup> i gcionn trí uair an éluig aḡur an rparán i a liobar aige aḡur adubairt ré 'e Concúbair:

"Do-beirim do 'Día an t-óir. Atá an buaó aige cum pún do orcailt. Nuair do-éionn<sup>c</sup> an trúil é, ir ḡairro in a 'diaró rin fanann<sup>d</sup> an rcoé inr an mbeul." <sup>30</sup>

"Ar aipeḡ<sup>31</sup> tu," arfa Concúbair leir, "cá bfuil com naróe ar an bphionnra ro?"

"Do aipeḡear," arfa an buacáill, "aḡur deunpaimn<sup>e</sup> eolar duit ann inr an oróce."

Do innir ré annrin do go mbeaó an phionnra Dub aḡ dul abailé an oróce rin go 'dtí a cairleán<sup>32</sup> féin aḡur go mbeaó an beirt ban in a fochar aḡur fíde raigdiúir aḡur ḡurab é bótar do ḡeobairóir ná an bótar ieró do bí le hair na fairrige aḡur go hair coill ar ḡac taob den mbótar ar páirte de, aḡur ḡur dóca ná beaó domneac eile aḡ ḡabáil an bótar rin, mar ḡur bótar uaigneac é aḡur ḡurab é an phionnra féin do-righe é mar comḡar go 'dtí a teac<sup>33</sup> féin.

"Bí-re," arfa Concúbair leir an mbuacáill, "timceall leat-míle ar an taob adur den coill rin, aḡur beimíó-ne aḡ an coill féin. Má atá an beirt ban ar torac an ḡáiró, cairbeáin dúinn polar ḡeal, aḡur má atáro in a lár cairbeáin dúinn polar deapḡ. Atá a fíor aḡam ná beró ríad ar a ndeiread. Aḡur tós an rparán ro air," arfa ré leir, 'dá lionaó air, "aḡur cuir rceula go 'dtí na mná go bfuil daome aḡ teacé i ḡeabair oppa aḡur nuair aipeócaró ríad an rcoḡom inr an coill ḡan don rcaé do teacé oppa

"Comḡis<sup>f</sup> an rparán fóirlionta rin aḡat an iairracé ro, a mairirir," arfa an buacáill leir, "atá an teacéiríeacé rin ceannaighe aḡam duit noime reo. Fás an t-airḡeado díomáom anoir, aḡur cuir meabair do éinn aḡ

<sup>a</sup> mion-élocá.

<sup>b</sup> tar a air.

<sup>c</sup> do-éí or ad-éí.

<sup>d</sup> fanar.

<sup>e</sup> do-ḡeunaimn.

<sup>f</sup> Conḡad.



obair. Mar i<sup>r</sup> iom<sup>h</sup>a ríor <sup>de</sup> uiréarbar<sup>o</sup> oráinn <sup>cú</sup>m an clea<sup>r</sup><sup>a</sup> do imi<sup>r</sup>ic mar i<sup>r</sup> cóir.”

Le<sup>34</sup> c<sup>h</sup>ionu<sup>g</sup>a<sup>o</sup><sup>b</sup> na horóce do rcaoil<sup>e</sup>ad<sup>ar</sup> ríor an t-áir<sup>e</sup>ac fa bairi an treóil tora<sup>g</sup> so <sup>o</sup>tí po<sup>r</sup>it do b<sup>i</sup> gair<sup>o</sup> don cóill. Do-éu<sup>ar</sup>o bua<sup>c</sup>aill na roillre so <sup>o</sup>tí enocán bea<sup>g</sup> a<sup>g</sup>ur do éur Concú<sup>b</sup>ar curo <sup>de</sup> na fearaib<sup>o</sup> ar an mbó<sup>c</sup>ar a<sup>g</sup>ur tug<sup>o</sup> ó<sup>r</sup>ou<sup>g</sup>a<sup>o</sup> <sup>o</sup>óib<sup>o</sup> gá<sup>b</sup>aill tar an g<sup>e</sup>nocán a<sup>g</sup>ur tea<sup>c</sup>t i leir na coille oí<sup>r</sup>ea<sup>c</sup> mar tioc<sup>r</sup>a<sup>o</sup> an p<sup>r</sup>ionn<sup>r</sup>a Dub a<sup>g</sup>ur beir<sup>o</sup> a<sup>g</sup> fair<sup>e</sup> feucaint an b<sup>r</sup>ei<sup>c</sup>eó<sup>c</sup>a<sup>o</sup>ir<sup>e</sup> na roillre, a<sup>g</sup>ur a<sup>o</sup>ubair<sup>t</sup> ré má do-éir<sup>o</sup>ir i<sup>ad</sup> so g<sup>e</sup>a<sup>r</sup>ir<sup>o</sup>ir a málair<sup>t</sup> do focu<sup>g</sup>a<sup>o</sup> do <sup>o</sup>eunam a<sup>g</sup>ur bea<sup>r</sup>tu<sup>g</sup>a<sup>o</sup> ar comar<sup>r</sup>aib<sup>o</sup> eile. A<sup>c</sup>t do b<sup>i</sup> bua<sup>c</sup>aill na roillre poim<sup>h</sup> ré leó. Do b<sup>i</sup> píora reóil a<sup>g</sup>e tug<sup>o</sup> ré leir ón áir<sup>e</sup>ac a<sup>g</sup>ur do-ru<sup>g</sup>ne ré <sup>o</sup>a cócail<sup>o</sup> <sup>de</sup>, a<sup>g</sup>ur do éur na roillre ir<sup>r</sup>ea<sup>c</sup> ionnta a<sup>g</sup>ur beul na g<sup>e</sup>ocail<sup>o</sup> ar a<sup>g</sup>ar<sup>o</sup> na coille i rú<sup>g</sup>r<sup>o</sup> nua<sup>r</sup>i do á<sup>r</sup>oó<sup>c</sup>a<sup>o</sup> ré beann na g<sup>e</sup>ocail<sup>o</sup> ná fei<sup>c</sup>eó<sup>c</sup>a<sup>o</sup><sup>d</sup> aoin<sup>r</sup>ea<sup>c</sup> na roillre a<sup>c</sup>t an tuine do bea<sup>o</sup> a<sup>g</sup> an cóill. Mar rin nua<sup>r</sup>i táin<sup>g</sup> na f<sup>i</sup>r aníor an bó<sup>c</sup>ar ní fá<sup>c</sup>a<sup>o</sup>ar don leu<sup>r</sup> ro<sup>r</sup>a<sup>r</sup> in don áit a<sup>c</sup>t do-éon<sup>r</sup>aic Concú<sup>b</sup>ar ón cóill i<sup>ad</sup>, a<sup>g</sup>ur a<sup>o</sup>ubair<sup>t</sup> ré na<sup>c</sup> rolu<sup>r</sup>máir<sup>e</sup> rúile ca<sup>r</sup>it in<sup>r</sup> an oróce ioná i<sup>ad</sup>. Do-éu<sup>ar</sup>ar ann<sup>r</sup>in a<sup>g</sup>ur do g<sup>e</sup>a<sup>r</sup>ra<sup>o</sup>ar t<sup>r</sup>í é<sup>r</sup>ainn ar gá<sup>c</sup> taob<sup>o</sup> den mbó<sup>c</sup>ar a<sup>g</sup> <sup>de</sup>ir<sup>e</sup>a<sup>o</sup> na coille. A<sup>c</sup>t ní tu<sup>g</sup>a<sup>o</sup>ar iomlán-g<sup>e</sup>a<sup>r</sup>ra<sup>o</sup> <sup>o</sup>óib<sup>o</sup>, mar do fá<sup>g</sup>a<sup>o</sup>ar un<sup>g</sup>a bea<sup>g</sup> <sup>o</sup>íob<sup>o</sup> gan g<sup>e</sup>a<sup>r</sup>ra<sup>o</sup> i rú<sup>g</sup>r<sup>o</sup> nua<sup>r</sup>i tioc<sup>r</sup>a<sup>o</sup> an p<sup>r</sup>ionn<sup>r</sup>a Dub na<sup>r</sup>b<sup>o</sup> éur<sup>r</sup>ce ba<sup>r</sup>it leir na é<sup>r</sup>ainn ioná a <sup>o</sup>tuitim.<sup>35</sup> Do éur Concú<sup>b</sup>ar na f<sup>i</sup>r ann<sup>r</sup>in le hair na g<sup>e</sup>rainn ar gá<sup>c</sup> taob<sup>o</sup> den mbó<sup>c</sup>ar a<sup>g</sup>ur do-éu<sup>ar</sup>o ré féin so <sup>o</sup>tí tora<sup>c</sup> na coille a<sup>g</sup>ur do fan<sup>o</sup> ré ann a<sup>g</sup> fúir<sup>e</sup>a<sup>o</sup> so b<sup>r</sup>ei<sup>c</sup>eó<sup>c</sup>a<sup>o</sup> ré an ro<sup>r</sup>a<sup>r</sup>.

Ní raib<sup>o</sup> tuine ná <sup>o</sup>aonair<sup>e</sup> a<sup>g</sup> cor<sup>r</sup>a<sup>r</sup>ir<sup>e</sup> in don áit a<sup>g</sup>ur ba<sup>o</sup> <sup>o</sup>óig<sup>o</sup> lea<sup>t</sup> gur le cea<sup>o</sup>u<sup>g</sup>a<sup>o</sup> <sup>o</sup>e do b<sup>i</sup> mu<sup>r</sup>it<sup>r</sup>i na tua<sup>r</sup>te a<sup>g</sup>ur na ca<sup>r</sup>ra<sup>c</sup> ba<sup>r</sup>il<sup>g</sup>te ir<sup>r</sup>ea<sup>c</sup> in<sup>r</sup> an tea<sup>m</sup>p<sup>a</sup>l mó<sup>r</sup>i ionn<sup>r</sup>ur so mbea<sup>o</sup> caoi a<sup>g</sup> Concú<sup>b</sup>ar a<sup>g</sup>ur a<sup>g</sup><sup>36</sup> a mu<sup>r</sup>it<sup>r</sup>i <sup>cú</sup>m tea<sup>c</sup>t i g<sup>e</sup>a<sup>b</sup>a<sup>r</sup>i ar an mbe<sup>r</sup>it ban a<sup>g</sup>ur a n<sup>g</sup>la<sup>r</sup> do rcaoil<sup>e</sup>a<sup>o</sup>.

<sup>a</sup> an clea<sup>r</sup>a.      <sup>b</sup> c<sup>h</sup>ionu<sup>g</sup>a<sup>o</sup>, tuitim na horóce.      <sup>c</sup> b<sup>r</sup>ei<sup>c</sup>ir<sup>o</sup>ir.

<sup>d</sup> fei<sup>c</sup>e<sup>a</sup>o.

<sup>e</sup> fan<sup>r</sup>am so b<sup>r</sup>ei<sup>c</sup>e<sup>a</sup>o.

Do bíodair as fuirlead go dtí uair an meadóin-oróice asur do aithis Concubair annrín mar do beaó crónán beaó ar éirge raithe asur ba gairio gur aithis ré aitháin asur guta daoine asur i gcionn leaó-uair an éirge do-connait ré an polar seal dá cairbeáint<sup>a</sup> as an mbuacáill asur do muot<sup>b</sup> ré ar a díceall do iarráct ar<sup>c</sup> a muintir do bí as deirlead na coille asur adubairt ré leó beir i gcóir go rabadar as leaó, “asur,” arfa ré, “míle burdeácar le gárta Dé, is an toraó atá na mná aca, asur is é réin do cuir ann iad.”

Ní raib na focail páirte aige nuair do aithgeadar cúca triortal na ndaoine. Do leigeadar tóir<sup>d</sup> an beirt ban asur do rcaoileadar leir na crainn ar na fearaib do bí as teaó ar a ndiaró anair. Liúghaó na bfeair asur tuairt na gcrann asur mac-alla na coille do cuir críot in a mbeataó ar na Múraí, asur an méir aca náir teir le rcaonraó ba gairio gur cuir Concubair asur a muintir an dearg rudaínt orra. Fuairadar na mná ar an taob eile de na crannaib asur iad i luigeadair. Tugadar leó iad asur do cuirleadar in an áiríac iad. Do bogadar a gcuir reóla go léir asur do iméigeadar rairrín go dtí Sibhálar. Ní raib don gortugáó ar na fearaib aó aitháin ar Concubair mar do cuir an Rrionnra Dub a rcaian fáda crí-cúinneac tré n-a láirí reáct n-órolaig anuar ón uillinn. Lá ar n-a báraó do-connecadar reólaó duba na Múraí roir uata, aó is beas fuim<sup>e</sup> do cuirleadar ionnta mar do bíodair as bheir uata i gcomharde.

<sup>a</sup> cairbeáin.

<sup>b</sup> do muot.

<sup>c</sup> as críall ar.

<sup>d</sup> cairra.

<sup>e</sup> beas do fuim.

## CURIO A DÓ.

Nuair táinig na mná uairle éúca féin do bítodai ar bóro an áitíais, agus do tuisgeadai go maadaí ar lámh rábála. Do bí iuan na rlabparde oíra i gcomharde agus ír fada do bí túbáð na fola ar éaol a lámh. Tug Concubai cábán dóib ar leit-leit agus do bí átar oíra nuair do-conncadai eudac ban ann agus an-curo siúiléroí agus córaça do oirpead do mndáib uairle. Ír é buacail na poillre do cuimnis oíra rin dóib, agus nuair do ariugeadai an méro do-rigne fé dóib agus a feabhar do imir fé sac don éleap ar a ron, aoubadai siub é an feall san a cuimniusað do leannam de agus tusaðai Diaimaro na Soillre mar ainm air. Diaimaro mac Cáitais ba ead é, Buacail ón Rinn Bán.

Do bí Gile na mblát agus a bean coimídeacta as cupi an cúrra ar fad tré n-a céile agus aoubairt Gile na mblát go mbað féirir siub é toil Dé i do fuaðac ó n-a haðair mar go siab fé cum i do tadbairt lé pópað<sup>37</sup> do ppuonnpa na hAlemáine “agus,” aira rí, “náí beirid Dia sairid ar m’ anam, áct deupfainn<sup>a</sup> naib feairi dam beir in a foðair riú ioná beir as rcláðarídeact do na Múracaid.”

“Ní deupfainn<sup>b</sup> naib feairi,” aira an bean coimídeacta. “Do-connaic mire lá é agus é as iairiari a capail do cupi tar beirna. Nac cuimín leat an capall deap maðac rin tusað cuðat inr an páirc sac don lá cum uball<sup>c</sup> do ite de do lámh ?”

“Ír maíť ír cuimín liom é,” aira Gile na mblát, “agus do bí a fíor as an ppuonnpa go siab an t-an-éion asam ar an scapall rin.”

<sup>a</sup> deupfainn.

<sup>b</sup> abpóðainn.

<sup>c</sup> ubail.



“Seadh,” arya an bean coimhdeachta, “aet nior bac rim do, nuair do ceip<sup>a</sup> an capall air as an mbeanna,<sup>b</sup> an trleas do fadach tre n-a choirde.”

“Nior bac, muire. Agus ní hé rim aithiam aet níl gadar ná cú timcheall air ná fuil rcát aise poime.<sup>38</sup> Agus an t<sup>3</sup> ná fuil tuicrim aise don mbeatairdeac, ní beadh tuicrim aise<sup>39</sup> don dume.”

“Éirigh ar an bfeair ainrianta go deoró,” arya an bean coimhdeachta, “an té do buailfeadh a beatairdeac le ainriantaisgeacht deunfadh<sup>c</sup> ré an cleap ceuna le n-a bean<sup>d</sup> nó le n-a clann, nuair tiocfaid an buile air.”

“Badh fearr liom,” arya Síle na mBlá, “beith as tarraing an corráin tre an toirtois le mo fadgal agus beith as tomar na talman le mo dóirne iona beith ceangailte dá leitéro.”<sup>40</sup>

“Muire, ní fearr ciall dá bfuil asat,”<sup>41</sup> arya an bean coimhdeachta.

“Ní fearr,” arya Síle na mBlá, “agus do dearbais mo aetair go gcuirfeadh ré i ngeabann mé agus go mbeadh uirdearbadó cotha oim muna ndeunfaim<sup>e</sup> a toil. Agus adubairt ré go mbeadh buaine ar an triotcáin roir piochact na hloáile agus piochact na hÁlemáine dá ndeunfaim<sup>e</sup> an pórad rim. Aet adheum anoir, dá dtuitfeadh<sup>f</sup> an rpreir agus an talam le n-a céile go mbeid ré gan deunam. Aet cuirfimid rceula cuise ar cuma éigin cum a cur in iúl do go bfuilmid ó fadgal, aet ná fuilmid cum capad<sup>g</sup> ar ár muintir ná ar ár noutais réim go bpad agus ceo rlan leó go léir.”

“Cá<sup>42</sup> bfeair iona beith rcairta leó?” arya an bean coimhdeachta, “cuirfimid cum mairdeachana dúinn réim agus ní feadair tu ná<sup>43</sup> beadh an t-ádh linn m<sup>r</sup> an deirde.”

“Deró, le congnam Dé. Ir fearr dúinn gan don cúntar do tabairt in ár gcúiraid do muintir an áitais réo.”

<sup>a</sup> do ceib.      <sup>b</sup> mbeannaim.      <sup>c</sup> do-geunad.      <sup>d</sup> imaidi.  
<sup>e</sup> ndeunfaim,      <sup>f</sup> dtuitfeadh      <sup>g</sup> capta.

Tar éir<sup>44</sup> dul amac dóib tar Sibháltar do éuaró an  
 gaot riari ó dear air<sup>45</sup> agus do bí na tonna móra as muot<sup>a</sup>  
 ar an bhairrige go bneasda san bhreath agus do bí an  
 t-áireac ar don éoiriugad reóita<sup>46</sup> ar feadh trí lá. Do  
 órdais Concubair cataoimeada móra do cupi ar bóir an  
 áireais agus cáirpéirí deasga do beir fúta agus forcad  
 ón gréim do leatad in áirde ór a gcionn. Do glaois ré  
 ar na mnáib uairle teact aníor ar an gcábán tug ré dóib.  
 Go raib an namair<sup>b</sup> i b'ad ar deireadh agus sup dóca go  
 rabhadar tar éir carad<sup>c</sup> abailé arís agus narb baogal  
 dóib an fáirrige anoir. Táinig an beirt aca aníor. Do bí  
 na deóra as teact leó agus do éromadair as<sup>47</sup> gabáil  
 burdeacair leir :

“Tug tu raor rinn ón dream duib diabalta úr agus go  
 gcúitigir<sup>48</sup> Dia do faotar leat. Go b'asad ré an  
 trláinte asat féin agus as do<sup>49</sup> muintir agus go meudaisge  
 ré buir ríor ar tír agus ar fáirrige cibé áit i pasad<sup>50</sup>  
 rib agus nár leigir ré go reardócad don bean de do treib-re  
 ar mairga na Múrac go deoró agus cumgealac an a d'á  
 coir<sup>51</sup> ar nór na caorac.”

“Cia ar dóib rib,<sup>52</sup> a mná uairle,” arsa Concubair, “agus  
 cá b'uil buir t'riall?”

“Ná fairsaig dínn cia ar dóib rinn. Mire Síle na mbliat  
 agus fionnlám atá uirri reo. Is í mo bean comhdeacta í.  
 Is gairr ar moill<sup>53</sup> fíor ar gcuirrís do tabairt duit. Do  
 bí mo atair-re cum mé do tabairt le pórad do dúine nár  
 tairnig liom ar éruadact a éiríde, act fé<sup>54</sup> raib<sup>d</sup>  
 fé d' uaim aise a comairle do cupi i b'peróm, páinis go  
 otáinis na Múrais san fíor orainn agus sup fuadaisgeadair  
 mé féin agus i reo. Agus ó atáimíó anoir reairta le n-ár  
 muintir agus le n-ár ndútais féin agus tar comact láime  
 mo atar, atáimíó ar aigne san carad ann go b'ad act  
 amáin rceula<sup>55</sup> do cupi cuise dá rád go dtug Dia raor rinn  
 ardon ó na Múracair agus mire ón pórad bad ceurad d'am.”

<sup>a</sup> mu.

<sup>b</sup> namia.

<sup>c</sup> carac.

<sup>d</sup> Sul do bí.

“Tuigim,” arsa Concubair, “ba minic buairíre ar dhuine do dearcadóirí céille a muintire.” An furo ir míre leir an ádair, baó féidir go mbaó é baó feiribhe leir an ingin. Ní hé an póradó do oirfeadó don ádair, do oirfeadó don ingin, agus má bíonn an fear go hollc dí, ní hé an t-ádair áct an ingean veró<sup>a</sup> féigí de. Atá a fíor as gac domneac cá luigean an bhrós air féin. Áct cá ttabairfa me<sup>b</sup> ríó, mar ní dóigí liom go dtiocfaó ríó com fáda le mo baile bútcair féin?”

“Agus cadé an áit é rin?” arsa Síle na mBlá.

“Cluain fíaró, áit láim le Dún Garbán i nDéirib Muman. Atá cairleán as mo ádair ann, cairleán Cluain fíaró tugtar air.”

“Nac in Éirinn atá na háiteanna rin?” arsa Fionnlámh.

“Ir ead,” arsa Concubair, “agus má ir maic lib tamall do ttabairt as an cairleán, atá fáilte romailb. Níl don duine ná deoradhe dá ttagann<sup>c</sup> ann ná faigann ioradair uainn gan don éirí do cup air áct oirfead le haomneac linn féin. Áct má atá ríó cum lonnu<sup>d</sup> in Éirinn, ní fearadair cad ir cor díó.”

“Tuigimí cad atá tu a<sup>e</sup> ráó, a dhuine uairil,” arsa Fionnlámh, “áct innir dúinn cia tú féin?”

“Míre Concubair ó Cinnéroe. Ir dóigí lib-re sup captaoin raigdiúirí mé mar gheall ar an gclárdeam ro agus an éulaic airim atá oim, agus ir fíor go bfuil an ceáiró rin asam.”

“Ba dandaio dúinn-ne mara ríab,” arsa ríad.

“Ní gábadó don tráct air rin,” arsa ré.

“Áct do bí mé as a ráó sup raigdiúirí mé, agus ir iomda ceáiró eile atá asam dá hiongnair rin. Nuair do bí míre i mo buacail ós, do cuirfead mo ádair as obair in an páiric mé, as glanad agus as piocad cloc, agus nuair do bí mé in an doir<sup>57</sup> do cáitinn dul i mearc na bfeair as rpeala-dóirfeact. Ní bead don tráram air go mbead cáitige asam ar gac don faigar obair<sup>58</sup> do bí ar ríubal aige ar an ríat.

<sup>a</sup> bair.    <sup>b</sup> dtiubrao.    <sup>c</sup> dá dtig.    <sup>d</sup> lonnuigte.    <sup>e</sup> doir



Agus tug ré léigeann dam i bpochair na rclábaróeacta. Agus aoiiearó ré sup mó do bí an léigeann de uipearbaró orim ioná don pur eile, mar fear ipearó é a bfuil áitpaise aise agus bíonn eapbaró dá otabairt tar na fairpí aise agus dá ndíol in an bfrainne agus in an Spáinn agus in an loadil agus don baile cuim a mbeaó maraó ann."

"Tigearna talman agus ceannaige t' aóair má ip ead," aipra riao.

"Ip ead" aipra ré, "agus ceannaigeaó ip mó bíonn as deunam cúram do."

Tasaó Concubair cum cainte leó sac don lá mar rin, agus do tairbeánaró ré díob rleibte agus catpaca na Spáinne agus na frainne do péir mar do bíodar as sabail tóroa<sup>a</sup> agus tusaó ré ainm ar sac don pur díob. Do bí reancur aise i otaob sac don pur ar típ agus ar fairpíe agus ba óear an cúroeaóta do bí ann. Aó ip mó fainnt<sup>b</sup> do bí ar na mnáib cum beit as éirteaó le pceulta mar geall air féin agus na heapbaró do bíor in an áitpae aise agus na nópanna do bíor as a muintip in an mbaile.

"Ip iongnaró liom," aipra Gile na mbiaó leir lá, "tu beit i do ceannaige in áit beit i do faigóuip, mar do aiprinn i scoinnaróe sup mó meap do beaó ar captaom aipm ioná ar fear do beaó as díol agus as ceannaó."

"Ip fearpí a<sup>e</sup> ciall do múm m'áóair damra," aipra Concubair. "Aoiiearó ré liom 'má ip maít leat beit so fearpáir, páir, téigip as tuilleaótam duit féin, as obair feirmeaó nó as ceannaigeaó. Doimneaó aó díomhaom aó ré ró deaib. Má ip dume pocair-inntinneaó tu, san don díol asat in don pur neam-coitceanta aó do faoal ar fat do áiteam ar don imteaó amáin, fan ar an oalam ro agus téigip i meap na bfeap bíonn as obair ann. Aó má ip maít leat raóap catpae an domáin do feicrim, téigip as ceannaigeaó ar na háitpaiseib bíonn<sup>d</sup> as dul tar lear. Ná cuimnig ar dul in don aipm. Ip beaó<sup>e</sup> aipseaó ceap

<sup>a</sup> tairpa.

<sup>b</sup> de fainnt.

<sup>c</sup> de.

<sup>d</sup> bíor.

<sup>e</sup> beas de.

tuilleann na raiḡtúirí, agus an méir ḡabann ríad le  
 daoine boḡta do ḡneadaḡ agus a ḡcuro do baint díob, ní  
 ḡnátaḡ an ríat do beir ar a leitéir. Aḡt má imḡigeann tu  
 ar na háirḡraib, téigir aḡ foḡluim ar 'otúir cionnur  
 cláróeáir agus ḡuna do láimreáil mar náirb mór duit beir  
 inneamail ar tu réim agus do curo do coraint ar bíteamna-  
 cáib. Seaḡaim agus ná buail doinneaḡ inr an eugcóiir, agus  
 má bíonn tu inr an neart<sup>59</sup> ná leig do doinneaḡ an duine  
 fann, faon-las do ḡmarcair. Ir mar rín do labraḡ m'  
 aḡair liom, agus do ríl mé ḡo raib an ceart aige. Do bíod  
 an t-an-dúil aḡam duit inr an coḡaḡ agus beir aḡ tioro, aḡt  
 do-cuarḡ ré i 'otuirín dam ḡur oic an ceáir í, criorḡarḡte  
 do beir aḡ marbaḡ a céile agus ḡo minic inr an eugcóiir.  
 Agus do-cuarḡ ré i 'otuirín dam leir ḡur ḡeall le coḡaḡ  
 an ceannaiḡeaḡt<sup>60</sup> aḡt ḡan an díogbáil beir innte agus ḡo  
 bfuigbinn ráram mo inntinne innte com maic ir do-  
 ḡeobaim inr an coḡaḡ. Dála an raiḡtúirí, bíonn an cean-  
 naiḡe i ḡconntabairḡ ḡo minic. Bíonn ré i ḡconntabairḡ ón  
 bfairḡse, ón rḡuim agus ó na róbairib bíonn<sup>a</sup> aḡ fairḡ  
 air i ḡcomnarḡe ḡo bfuigbriḡr amair air. Neart in a lámbaib  
 agus ḡliocar aighe náirb mór dó i ḡcomnarḡe agus faobair  
 ar an ḡclaróeáir aige. Agus nuair téigean<sup>b</sup> ré ir na  
 bailte móra aḡ díol a curo eairraḡ, bíonn ceannaiḡte eile  
 ann aḡ cur in a comne. Agus cairḡe ré beir aḡ cuirneam  
 i ḡcomnarḡe ar na heairraḡaib do beaḡ ón ḡcaḡair reo agus ón  
 ḡcaḡair úo agus ḡan an t-áirḡaḡ do beir folam aige don am.  
 Agus cairḡe ré muntearḡar do deunam le daoine i nḡaḡ  
 don baile, ionnur ḡo mbeaḡ ríor curraí na háite aige, mar  
 níl don bliadain taḡann<sup>c</sup> ná tuḡann léi aḡruḡaḡ éigim,  
 agus an ríur oiréann<sup>d</sup> do muintir na caḡraḡ rín i nḡbliaḡna  
 baḡ féirir naḡ é rín an ríur oirḡr<sup>e</sup> díob an bliadain reo  
 cuḡaim."

"Aḡa buair aḡaib-re cum na ceannaiḡeaḡta," arpa  
 ríonnlám leir, "agus do bí mé aḡ a ráḡ léi-reo ó éianail"

<sup>a</sup> bíor.

<sup>b</sup> téir.

<sup>c</sup> tigr.

<sup>d</sup> oiréar.

<sup>e</sup> oirḡear.

go bfuil buir gcuro eappraó i nḡac don áit den domhan. Bíonn ḡac domneac as trídét ar líon asur olainn na héipeann. Asur an t-eudac rin, a dtugtar raoi air, ir de rin uimhór den eudac atá orainn féin.”

“Ir fíor rin,” arya Concubair, “do bí a fíor asam féin é aét baó oitir liom a ríó lib. Asur ir uóca sur aigis rib leir sur asainn-ne atá na reití ir fearr asur an t-aómao daiaige ir fearr atá ann.”

“Do aigíeamar ceana,” arya ríao. Aét innir dúinn cadé rāgar daome atá in Éirinn.”

“Atá oic asur maít orya dála ḡac don oream,” arya Concubair, “asur aoirum ló má bíonn rib as deunam maigair leir an duine ir maóile asur ir rimplíde atá orya aipeacair do tabairt díb féin mar nárb mór leir beir ionaib.” <sup>61</sup>

“Aét níor teip an mipeac ríam orya,” arya ríao, asur iao as feucant ar a láim a ríab ríam rían<sup>a</sup> an múraig uirru i gcómharrde.

“Ní fearar,” arya ré, “atá las asur láirir orya daome meacta asur daome mipeamla orya dála ḡac don oream eile.”

An fíao ‘r<sup>b</sup> do bíodar<sup>62</sup> as caint mar rin, táinig áiríac mór ón bfrainc ḡairt díb, asur do bí na mná as a tabairt fa ndeara asur as molaó an deunam do bí uirru. Do-rígne Concubair ḡáipe asur aoubairt ré leo sur áiríac crann daiaige do-rígneao i mbaile uí Baoigill as a muintir féin í, asur sur iomóa áiríac eile do-rígneadar asur do díoladar com maít léi, asur dá bfeiceócaróir<sup>c</sup> ríam pálar ríḡ na hloaile surab é an t-aómao ceuna do bí ar na palláib ann leir iríḡ asur ra ceann an tíge.

<sup>a</sup> ríme.      <sup>b</sup> an fearó.      <sup>c</sup> bfeiciróir.



## CUID A TRÍ.

1. SCIONN COICÉISIR NUAIR DO BÍODAR ZAIRIO DO CLUAM  
 FÍARÓ, ADUBAIRT RÉ LEÓ ZO MBEROIR ZO LÉIR AG AN CAIRLEÁN  
 IPTOIRÓCE PÁTRÚIN MHAOTAIL,<sup>63</sup> AGUR ZO MBEAD CÓIRIR AG A  
 MUINTIR TARI ÉIR CAPAD<sup>a</sup> ÓN BPÁTRÚIN. NIOIRB FADA IN A  
 DÍARÓ RIN ZO BPAADAR CEANN HEILBIC AGUR CAIRLEÁN CLUAM  
 FÍARÓ. DO LABRADAR AR BPATAIB LE MUINTIR AN CAIRLEÁN,  
 AGUR ADUBRADAR LEÓ ZO DTIOCFADÓIR I DTÍR I SCIONN NA  
 HORÓCE. LE TUICIM NA HORÓCE ANHRIN DO-ÉUARÓ CONCUBAR  
 AGUR AN BEIRT BAH I DTÍR. DO BÍ DÁOIME AG FUIPEAC LEÓ LE  
 CORÉIRTE. DO-ÉUADAR LE DEITNEAR ZO DTÍ AN CAIRLEÁN AGUR  
 DO BÍ BPURDAD MÓR DÁOIME IPTIG. DO AIPUGADAR AN CEÓL AGUR  
 NA HAMPRÁIN AGUR FUAIM AN PINNCE AGUR DO BÍ NA FUIPNEÓGA  
 AR AON LAPAIR AMÁIN. DO FANADAR TAMALL AG AN DOPUR AG  
 FEUCÁINT IPTEAC.

DO BÍ FAIRPINS<sup>7</sup> AGUR FUIGLEAC IPTIG, FÍONTA AGUR FEÓLA,  
 TOGA ZAC BÍD AGUR ZAC DÍGE, AGUR ZAN DOINNEAC AG A DTODAC  
 IIPRA, AÉT CEAD ACA ZO LÉIR DUL IN A IOGA ÁIT AGUR PURÓE  
 CUM BÓIRO ANN AGUR A PÁRAM<sup>b</sup> BEAG NÓ MÓR DO BEIT ACA.  
 AÉT NÍ HÉ AN BÍAD NÁ AN DEOC DO BÍ AG DEUNAM CÚPAIN DÓIB  
 AÉT AN CAINC AGUR AN COMPRAD AGUR AN CAITEAM AIMPHE.  
 DO BÍ DÁOIME ANN DE MUINTIR NA FPAINNCE, AGUR DE MUINTIR  
 NA HÁLEMÁINE, AGUR DE MUINTIR NA HLODÁILE. DO BÍ ZAPPAD  
 ANHRO AGUR ANHRÚD, AGUR AN TEANGA DO BEAD AG AN NZAPPAD  
 RO, BAD FÉIROIR NÁIRB I RIN AN TEANGA DO BEAD AG AN NZAPPAD  
 BAD ZIORRA DÓ. DO BÍ COLUM Ó CINNÉROE AG IMTEACÉ Ó  
 DUINE ZO DUINE AGUR AG CUP CAINC AR ZAC DOINNEAC, AGUR NÍ  
 PAIB DOINNEAC ANN NÁR LABAIR RÉ LEIR AP<sup>64</sup> A TEANGARÓ RÉIN.

<sup>a</sup> CAPTA.

<sup>b</sup> PÁIT.

Nuair do-connait ré Concúbair agus na mná uairle, do b'aspaig<sup>a</sup> ré oirra teacht i leit. Tángadair agus do cuir ré na tuara fáilte roimh Concúbair. Do cuir Concúbair na mná uairle in iúl do agus tug síor a gcúirparóe do. Do bí ré go réim leó agus do cuir ré in a puróe le n-a air iad, agus ba iongnadó leó a feadair do bí ré cum na hlocháilire:

"Ná dear iad na roilire agus na dačanna go léir," arsa Fionnlám.

"Sead," arsa Síle na mblá, áct ir deire fós uim glóir na cainte."

"Uaignear na fairrige do bí oir, a ingean ó," arsa Colum léi, "uaignear na fairrige, san le feicrim asat le scaiteam áct drom na díleann, crann agus crannghail."

Le linn na cainte reo do-éaró Concúbair as loigs Máire nic Gearailt. Ingean do tigeairna an rtáit ba glóirna don éairleán i reo, agus cúis bliadna roimhe reo do bí a hačair agus Colum ó Cinnéroe as iarradó cleammar do deunam ioir i féin agus Concúbair. Do fáladair go mbeadó an póradó rin oiréamnad i n'ad don rúigó mar ná raib áct doimnead amám cloinne as gac duine aca agus san don ruo as cur an dá rtát ó n-a céile áct an teorá do bí eatorra. Áct do cuir ingean an Gearaltaig in a coimne agus do-éaró a muintir an-dian uirri géilleadó. Nuair do cúis Concúbair ná raib rí toilteanaad agus baó féoir a cúir féin aici, adubairt ré le n-a ačair go mbaó náire leir a leitéro de eugcór do deunam, agus tuicrim do beir aige do féin agus dí rin, cibé ruo deunpaó<sup>b</sup> an dá rtát. Ní raib a cuilleadó tráct air annrin, agus i gcionn na bliadna do póir ingean an Gearaltaig captaom ós ó pórclairige, agus do bí buídeacair aca ardon ar Concúbair.

Nuair do-éaró Concúbair as loigs Máire an uair rin, fuair ré in an deireadó i agus i as caint le lučt an ceóil, mar fále ba ead i féin.<sup>65</sup>

<sup>a</sup> do b'aspaig.

<sup>b</sup> do-geunadó.

“Ír ar do cuirdeáda atá aicint do tpeíte,” <sup>66</sup> arsa Concubair taob éiar di.

“An tu rin, a Concubair?” arsa rí. “Sé do beata abailte éugainn ón bparirge andear.”

“So maiprò tu. An bfuil a fíor astat cao tugar liom an iarráct ro?” arsa Concubair.

“An mbamprò tu mo ériann-tomair díom?” <sup>67</sup> arsa rí.

“So deimh, ní bainfead. Cait <sup>68</sup> do ériann-tomair.”

“Do bí an iann aici ar an nómainc,” astat mar seo adubairt rí é:

“Do deápcar neac ar gile ’n aonl

Ro ling de fíre ó neam ad dail.

Beir leat, a rí, tar boirb-tuinn

An bpuingeall mín, an peupla mná. <sup>69</sup>

—tugair bean leat abailte ón bparinnc?”

“Ní ró ole an t-aimprugad atá astat,” arsa Concubair léi, “acé ní bean tugar liom acé beirt aca.”

“Cúir gáire éugainn. Astat fiaó do bí astat an uair óerdeanae, astat do bí pceul ceart fiannarídeáda astat ar cionnur do bain tu de na fiasaróeib astat de na gadaiaib é. Cao do bí ar na mnáib seo? Cá bfuil fiaó astat? Tairbeáin dam iad.”

“Sead,” arsa Concubair as a tabairt anonn so dtí na mná uairle, “astat de na fiasaróeib do baineat iad ro leir.”

“Do cuiread na mná uairle in iúl dá céile astat do éirig Colum astat do fás ré an aic fúta féin. Do bapraig<sup>b</sup> Concubair ar feirbireac astat do leas an feirbireac bóro beas le n-a n-air a fiaó tpi cinn de miasaib ari. Do bí ubla deapga ar ceann aca, do bí rúg éalman ar ceann eile aca, astat do bí rúg éiaob ar an tpiomha<sup>c</sup> ceann.

“Suróro annro,” arsa Concubair leo, “caitpe mire uul as feucaint daoine muinteapda dúinn ón bparinnc.”

<sup>a</sup> móiméro

<sup>b</sup> do bapraig.

<sup>c</sup> tpear.



Do éiríom na mná as seanúir agus as cúir ríor dá céile, agus níorb' fada go raib' pceul Síle na mBláit agus Fiomhlám as Máire nic Gearailt com' cnuinn agus do bí pé aca féin aét amáin náir innreathar ví cia' r' díob' iad, agus adubhairt rí go gceapfaí rí d'án mar' geall orra agus go fuirfeadh rí arí mullaí an trléibe lá gaoite as loirg an éaint<sup>a</sup> do oirfeadh don duine boét aeóearaí do cóirig' a long le bláctanna, agus go gcuirfeadh rí Concubair agus a éurdeacta i gcompráir le hOrcair na féine. Aét iní an éaint dóib' do b'raiteadhair ciúinear éigin as teacht arí na daoine, agus do-connadhair an sean-duine as gleuraí na cláirige.

“Éiríod leir reo,” arí Máire leó.

Nuair do bí deirfeadh leir an sceol, do bí na deora as teacht le n-a raib' ann aca.

“Sin<sup>b</sup> ceol acaib’,” arí Máire leó, “Cait do éuairim aib’,” arí rí le Síle na mBláit.

“Do fáilear,” arí rí, “nuair do bí mé as éirfeacht leir go raib' pceul dá innirint aige iní an ceol. Do fáilear go raib' pé as tráct arí fear do cúir éraibín beas de ériann uball arí b'ruac ríota; agus go dtagadh pé gac don lá as reucaint uirí; agus ná raib' bileos tiocfaí uirí ná ríú<sup>70</sup> na maraí arí don bileois aca ná raib' comairigíte agus tabairta fa ndeara aige; agus le miorbailtí Dé gurí fáir an éraibín rin in don éaríac amáin cum beir in a ériann móir uball; agus gurí cúir rí na bláctanna amac agus ná raib' a leicéir de bláctannaib' arí don ériann eile dá raib' iní an éoil, a gileact dá bí an geal ionta agus a deirgeact do bí an dearg; agus nuair táinig na hubla uirí, agus nuair mheudais an fearcainn iad agus nuair do cúir tear na gréine an luirne ionta, ná raib' don uball aca náir cúir áilneact arí a ériode; aét do fáilear annirí go d'táinig oróce móir gaoite agus nuair do-connair pé an ériann arí marom go raib' rí enagta, r'raicta agus gurí luirg an rían arí a ériode, agus ná raib' pé d'uain aige an díogbáil do mear

<sup>a</sup> ná éaint.

<sup>b</sup> as rin

ná do comhairleáin, nuair táinig an rplannc agus gur cúir  
rí an crann agus a paid fúití leis an tuile."

"Ír maíe an tuairim atá agat," arsa Máire nic Seárait  
le Síle na mBlá, "agus ír í a ingean féin an éiríobhín rín.  
Nuair rí báir lá Bealtaine reo do iméig earáinn, agus ír  
as a caomead do bí ré. Ní paid ré ceart aca a iarrad ar  
an ceol rín do fimeamaint.<sup>a</sup>"

"Ní paid," arsa Síle na mBlá. "Do bí uaisneap agus  
amhlusad an domáin inr an ceol rín."

"Do bí" arsa Fionnlá, "agus bpiread eoróde ann, so  
breucad Dia ar an aingceireóir boct."

Do éirig an éiríobhín annsin agus do fágadair plán as  
a céile i gcó na horóde.

<sup>a</sup> fimm.

## CURÓ A CEATÁIN.

Maroin lá ar n-a bára<sup>c</sup> do cúir a<sup>c</sup>airi Concúbairi fíor ar na mnáib<sup>b</sup> uairle agus do-éadar<sup>c</sup> go dtí é.

“Do bí Concúbairi ro a<sup>c</sup>am-ra<sup>71</sup> as inn<sup>c</sup>int dam mar<sup>c</sup> sheall op<sup>c</sup>aib<sup>b</sup>,” a<sup>c</sup>irra ré leó, “agus cionn<sup>c</sup>ur tug<sup>c</sup> ré raor<sup>c</sup> rib<sup>b</sup> ó na Múra<sup>c</sup>aib<sup>b</sup>.”

“Tug<sup>c</sup> go deim<sup>c</sup>in,” a<sup>c</sup>irra ra<sup>c</sup>o.

“A<sup>c</sup>sur go mba<sup>c</sup>ó plán an sair<sup>c</sup>ea<sup>c</sup>ó a<sup>c</sup>ise é. Be<sup>c</sup>im bur<sup>c</sup>dea<sup>c</sup>car le Dia go b<sup>c</sup>puil mac ar mo f<sup>c</sup>lio<sup>c</sup>é<sup>c</sup>t a b<sup>c</sup>puil nea<sup>c</sup>rt a lám<sup>c</sup> as f<sup>c</sup>rea<sup>c</sup>sa<sup>c</sup>ir<sup>c</sup> do me<sup>c</sup>a<sup>c</sup>bairi a éinn cum dul as f<sup>c</sup>óir<sup>c</sup>é<sup>c</sup>in ar an duine bo<sup>c</sup>é<sup>c</sup>t a<sup>c</sup>tá ca<sup>c</sup>it<sup>c</sup>te le fán an tra<sup>c</sup>o<sup>c</sup>sa<sup>c</sup>il. Ba du<sup>c</sup>al a<sup>c</sup>ar do rin da<sup>c</sup>oine do be<sup>c</sup>it as sa<sup>c</sup>báil a coim<sup>c</sup>irce, mar ip cuim<sup>c</sup>in liom-ra nu<sup>c</sup>a<sup>c</sup>ir do bí<sup>c</sup>or in a doir<sup>c</sup> rin agus mé i mo é<sup>c</sup>annar<sup>c</sup>óe in<sup>c</sup> ar an b<sup>c</sup>f<sup>c</sup>rain<sup>c</sup>ne su<sup>c</sup>ir ca<sup>c</sup>ra<sup>c</sup>ó i o<sup>c</sup>ti<sup>c</sup> mé o<sup>c</sup>ró<sup>c</sup>ce. Do bí<sup>c</sup>or as im<sup>c</sup>tea<sup>c</sup>é<sup>c</sup>t ar é<sup>c</sup>apall dial<sup>c</sup>la<sup>c</sup>ro agus do sa<sup>c</sup>b<sup>c</sup>ar com<sup>c</sup>sa<sup>c</sup>rima<sup>c</sup>ir do bí<sup>c</sup> de<sup>c</sup>it<sup>c</sup>nea<sup>c</sup>ir op<sup>c</sup>m go dtí an baile mó<sup>c</sup>ir, a<sup>c</sup>é<sup>c</sup>t tá<sup>c</sup>im<sup>c</sup>is an o<sup>c</sup>ró<sup>c</sup>ce a<sup>c</sup>rim agus do bí<sup>c</sup> ré co<sup>c</sup>m du<sup>c</sup>b le da<sup>c</sup>ol, mar ba i an duib<sup>c</sup>-fé do bí<sup>c</sup> a<sup>c</sup>am<sup>c</sup>in agus ní f<sup>c</sup>ea<sup>c</sup>é<sup>c</sup>ó<sup>c</sup>caim<sup>c</sup>na<sup>c</sup> mo lám<sup>c</sup> f<sup>c</sup>é<sup>c</sup>m. Do f<sup>c</sup>ea<sup>c</sup>oile<sup>c</sup>ar leir an sa<sup>c</sup>apall ann<sup>c</sup>rim, mar ip f<sup>c</sup>ea<sup>c</sup>ir<sup>c</sup> de é<sup>c</sup>iall bí<sup>c</sup>onn<sup>b</sup> i sa<sup>c</sup>oraib<sup>b</sup> ca<sup>c</sup>paill in<sup>c</sup> ar an doir<sup>c</sup>ea<sup>c</sup>dar ioná i sa<sup>c</sup>ean<sup>c</sup>in an má<sup>c</sup>ra<sup>c</sup>is. A<sup>c</sup>é<sup>c</sup>t ar iom<sup>c</sup>pó<sup>c</sup>ó é<sup>c</sup>is<sup>c</sup>in do bí<sup>c</sup> in<sup>c</sup> ar an é<sup>c</sup>orán do-é<sup>c</sup>onnaic mé an f<sup>c</sup>ola<sup>c</sup>ir mó<sup>c</sup>ir ama<sup>c</sup>é f<sup>c</sup>om<sup>c</sup>am agus do-é<sup>c</sup>ua<sup>c</sup>ro mé go dtí é. Tea<sup>c</sup>é be<sup>c</sup>as ar b<sup>c</sup>rua<sup>c</sup>é coille ba ea<sup>c</sup>ó é a f<sup>c</sup>aib<sup>b</sup> an o<sup>c</sup>op<sup>c</sup>ur op<sup>c</sup>ca<sup>c</sup>ilte, agus nu<sup>c</sup>a<sup>c</sup>ir do-é<sup>c</sup>onnaic mé ca<sup>c</sup>o do bí<sup>c</sup> ann, ‘Ó re,’ a<sup>c</sup>irra m<sup>c</sup>iré, ‘ná<sup>c</sup>ir m<sup>c</sup>ú<sup>c</sup>ea<sup>c</sup>ro Dia f<sup>c</sup>ola<sup>c</sup>ir na b<sup>c</sup>f<sup>c</sup>laite<sup>c</sup>ar ar an<sup>c</sup>am b<sup>c</sup>ur mar<sup>c</sup>b, cibé da<sup>c</sup>oine a<sup>c</sup>tá in a sa<sup>c</sup>om<sup>c</sup>na<sup>c</sup>róe ann<sup>c</sup>ro.’ A<sup>c</sup>é<sup>c</sup>t nu<sup>c</sup>a<sup>c</sup>ir do-é<sup>c</sup>ua<sup>c</sup>ir ip<sup>c</sup>tea<sup>c</sup>é ní f<sup>c</sup>aib<sup>b</sup> doim<sup>c</sup>nea<sup>c</sup>é ip<sup>c</sup>ti<sup>c</sup>is f<sup>c</sup>om<sup>c</sup>am a<sup>c</sup>é<sup>c</sup>t ca<sup>c</sup>tao<sup>c</sup>ir<sup>c</sup>ea<sup>c</sup>ca ca<sup>c</sup>it<sup>c</sup>te ar an up<sup>c</sup>lá<sup>c</sup>ir agus cupán b<sup>c</sup>ur<sup>c</sup>te agus ha<sup>c</sup>ta f<sup>c</sup>ir. Do f<sup>c</sup>ea<sup>c</sup>é<sup>c</sup> mé ar sa<sup>c</sup>é don f<sup>c</sup>u<sup>c</sup>ro agus do-é<sup>c</sup>ua<sup>c</sup>ir f<sup>c</sup>ua<sup>c</sup>ir

<sup>a</sup> f<sup>c</sup>ea<sup>c</sup>ir<sup>c</sup>im<sup>c</sup>in.

<sup>b</sup> bí<sup>c</sup>or.



inr an reampa eile agus do-connaic mé gúna mná ar criochar  
 ar an bpalla<sup>a</sup> agus adubhairt mé annsin, mar gheall ar an  
 nsgúna agus gan don ball eudaig eile ann aót é agus an  
 t-aon cupán amháin suir dóca suir le bean<sup>b</sup> donar an teac  
 ro agus suir le ropaire nó le gadaíde éigin an hata rin agus  
 suir dóca, nuair aitheódar<sup>c</sup> ré uair é, go mbead<sup>d</sup> ré as carad  
 fa n-a déin ar easla go mbainfíde don fáirnéir ar. Do  
 págar an teac le deitnear agus tug mé an capall irteac  
 tamall inr an coill agus do ceangail mé oc é<sup>e</sup> ann<sup>72</sup> é as r  
 do cuirtear an mála coirce ar a ceann ar easla go mbead<sup>d</sup>  
 ré as riotaia.<sup>e</sup> Do baineat na bpioga díom annsin agus  
 do eulaigear liom go dtí an teac ari. Fuair mé plaim-  
 ceut<sup>d</sup> fa reampa corlata agus do fan mé leir irteig  
 oen doir. Níorb fáda suir ariú mé an duine as teac.  
 Do bí a fíor agam go mbead<sup>d</sup> an doiréac in a fúil. Dinead  
 nuair do bí ré as gabáil tarim, do bí an plaimceut anuair  
 ar a ceann agam agus é ar énam a díoma ar an uplár. Do  
 labair mé leir annsin agus adubhairt mé go scaitfead<sup>d</sup> ré  
 mé do fíreagairt agus má liúgfad<sup>d</sup> ré ná don corraige do  
 cur ar go raib<sup>d</sup> ré marb. Do innir ré dam go raib<sup>d</sup> cúigear  
 ann díob agus go raib<sup>d</sup> an bean inr an coill aca agus go  
 rabadar cum i do bádar i loc do bí inr an coill dúm<sup>73</sup>  
 suir i féin do cuir irteac ann agus go raib<sup>d</sup> reo aici agus  
 suir i rin do bí uata. Do-righear ceitclín de ciarrúir do bí  
 agam agus do cuirtear in a beul é, agus do cuirtear ceit  
 anair tar a ceann agus do baineat na bpioga de agus adu-  
 bairt mé leir eolar do deunam<sup>d</sup> dam go dtí an aic i raib<sup>d</sup> a  
 comaradagte agus má bfuirfead<sup>d</sup> ré cipín fa n-a coraib, bíod  
 ré le neam-fuim nó le ciotaraime<sup>e</sup> nó le n-a toil féin,  
 go mbead<sup>d</sup> an claidam<sup>d</sup> ir na haeib<sup>74</sup> aige. Do iméig<sup>d</sup> ré  
 leir romam annsin com<sup>d</sup> mín, com<sup>d</sup> eudrom le cat i macla  
 comairan. Ní rabamar i bpad<sup>d</sup> as iméac<sup>d</sup>, nuair do-  
 connaic mé teine inr an coill. Do rta<sup>d</sup> ré annsin, agus do  
 ceangail mé de é<sup>e</sup> ann<sup>72</sup> é. Do eulaigear gair<sup>d</sup> díob agus  
 a mballa. <sup>b</sup> mnáoi. <sup>c</sup> reitneac. <sup>d</sup> rúra. <sup>e</sup> comóir, ceangóir.

do-connait mé<sup>75</sup> go faib beirt aca a faib a gcúl liom, agus an beirt eile agus a n-aghaid oim, agus an bean boct in a luige le n-a n-air, aét ní fáca mé don ceangal uirri. ‘Ní fearadair cad atá ag a coimeud ro?’ arsa ceann aca. ‘Colum ó Cinnéroe annro aghaid,’ arsa mire ag leigint an spreát rin aram, agus do bí mé preabaište cúca ar an nó-mainc,<sup>a</sup> agus an beirt ba shiorra dam tugar iarracét den élaróeam dóib do bain an briú arta. Do teic ceann den mbeirt eile, aét do preab an ceatramad fear in a fearam agus do bí ré inr an mullaó oim ar an nómainc dearg.<sup>76</sup> Fear triom teugarta ba ead é agus ceann shuaise air mar do bead ar leomán. Do braithear air go gcuirfead ré cum mo dícill mé, a éirteacét do bí ré ag imirt a élaróim oim. Do bí na élaróte<sup>b</sup> ag imteacét agaimn mar do bead larraca ag ceatrocám. Ní faib cleap agam náir cuirhear air, agus ní faib cleap agam ná faib a millead aige rin. Inr an éogad dúinn do fearaig mé ar rmeurcóro dearg<sup>c</sup> do cuir pian i mo éporde, aét do leanar air gur airig mé mo élaróeam ag cnagad shaird dom meurannaid.”

Nuair do airig an beirt ban do bí ag éirteacét leir an méro rin, do buaileadar a mbara agus do éromadar ag sol le rcannaid.

“Ní móir ná bíonn rcát oim féim,”<sup>77</sup> arsa ré, “nuair cuimnígim air. Aét ní haon rcát do bí oim an uair rin aét fuinneam deicneadair do dul i mo shugaid agus rabarta feirge agus shaircú do éirge i mo éporde, ‘anam an fíir mácánta ar do coimrice, a Rí na bfeart,’ arsa mire ag éromad ríor agus ag preabad irteacét cuige agus ag a bualaó inr an eudan le bun an élaróim<sup>d</sup> do fan agam agus ag a leagaint den iarracét rin. Do-cuad bairi a élaróim tré mo éaróis fa mo orcail éle agus do rcuor an éroiceann díom agus rin é an méro do bain dam. Do bainear an élaróeam de annrin, agus ba fupur dam a deunam mar do bí ré i luigeadair agam. Ir annrin tugar fa

<sup>a</sup> móiméro.    <sup>b</sup> élaróme.    <sup>c</sup> deirg.    <sup>d</sup> leir an noom-élad.

nóeara an focliom do bí taob éirí díom. An fear do bí aš teicead, do buail a cor ar an mbean<sup>a</sup> do bí rínte ar an talamh ašur ius rí sheim bairróige ari. Do buail pé i ašur do ríol pé i aét níor bog rí de go dtáinig mire i scaibair uirri. Do-múgneamair teuda de na plaimceudaib annrin ašur do cuireamair iad a sceađpar in a ruidé, sác uíne aca coir ciamn ašur do tairmáingeamair a lámha riar tar na ciamn, ašur ir mar rin do cuireamair cruaid-éuibheac ašur ceangal san rcaoilead ar an áit rin oirra. Aduibair an bean liom go raib teac timceall míle uainn ašur uil go dtí é ašur go sguirfíoir congnam fear éiríe cum fairie ar na bíteamnácaib reo. Do-múgnear ašur do-éuaró mé go dtí an baile móir fa déim na n-oirígeac. Do innir an bean dam in a díaró rin go raib reó i bfolac aici, aét baó fáda liom a innrint díb cionnur fuair rí i, aét aduibair rí sur ríú na mílte púnt i ašur go raib na bíteamnáis cum temead do cup le boinn a cor muna n-inneórad cá raib rí i bfolac aici.”

“Ir fíor é t’focal, a uíne uarail,” ari sile na mbíat, “sur uail do beir mar atá pé. Nárb máit a cuimneam uait bun do élaíom do cup i bferóm ar an mbíteamnac rin?”

“Ba máit rin, aét ir é Dia na nšárta do aimpis an buille dam. Do bí mé aš a ráó in a díaró rin nárb fúlair dam Dia mar orde múinte ašam, ašur muna sguirneócamn ar an sceleap beas rin, do bí mo énáma rínte n ađmánn i sáúnae na coille cmaobaige rin.”

Le n-a linn rin táinig Concubair irteac mri an reamra ašur do-múgne pé sáiríe nuair do-connaic pé aš caint iad.

“Do rítear,” ari pé, “go raibair cum an áit do tair-oeáint<sup>b</sup> dóib.”

“Do bíor,” ari pé, “aét cá<sup>78</sup> mírde dúinn reanúr beas ašur aítne do cup ar a céile an ceud uair?”

Do imrígeadar annrin ašur do tairbeáin pé dóib sác a

<sup>a</sup> mnaoi.

<sup>b</sup> tairbeánaó.



maib in<sup>r</sup> an éairleán. Do cúir fé iongant<sup>r</sup>ar oirra, a neamh-  
coitcheanta<sup>ct</sup> 79 do bí gac don fuo ann. Ní maib don éairpéro  
in don áit a<sup>ct</sup> luacair caitte ar an uirláir agus cúnac tirim.

“Cadé a cúir ná fuil cáirpéroí a<sup>g</sup>aib,” ar<sup>r</sup>a na mná.

“Ba<sup>o</sup> fearr linn na luacra” ar<sup>r</sup>a Colum, “mar is  
polláine iad. Tabair fa ndeara nac luacra coitcheanta iad  
rim do bea<sup>o</sup> a<sup>g</sup> feirmeoirib na tuaithe a<sup>g</sup> cur oin ar bo<sup>o</sup>án  
nó a<sup>g</sup> deunam earpac do beatairdeacair a<sup>ct</sup> luacra cumra  
agus nuair b<sup>r</sup>ú<sup>o</sup>dann tu fa do corair iad, cuir<sup>r</sup>eann ríad  
bola<sup>o</sup> dear polláin ar fuo an treampa. Atá ríad a<sup>g</sup> fár  
a<sup>g</sup>ainn amuis<sup>r</sup> n<sup>r</sup>in i n<sup>r</sup>gleann Dealgam.

“Do b<sup>r</sup>aitear an bola<sup>o</sup> cumra, máir<sup>e</sup>,” ar<sup>r</sup>a Fionnlám  
“agus do rí<sup>l</sup> mé gur<sup>o</sup> é an pó<sup>r</sup>erion do bí i b<sup>r</sup>olac a<sup>g</sup>aib in  
áit éigin. Bíonn clea<sup>r</sup> mar rim aca in<sup>r</sup> an dú<sup>o</sup>ta<sup>g</sup>  
a<sup>g</sup>ainn-ne.”

“Nac ón i<sup>o</sup>dáil oib<sup>r</sup>-re?” ar<sup>r</sup>a Colum.

“Is ea<sup>o</sup>,” ar<sup>r</sup>a rí, “ní haon máir<sup>e</sup> beir<sup>r</sup> a<sup>g</sup> a ceilt rim ar  
doimneac, mar do aitheo<sup>o</sup>ac<sup>o</sup> doimneac ar á<sup>r</sup> gcaint rinn.”

“Do aitheo<sup>o</sup>ac<sup>o</sup>,” ar<sup>r</sup>a Colum, “dá mbea<sup>o</sup> na háiteanna  
rim riubailta aige. A<sup>ct</sup> má atá rí<sup>l</sup> ar aigne f<sup>r</sup>uieac ann<sup>r</sup>o,  
caithe rí<sup>l</sup> an teanga Gaedilge do fogluim.”

“Cait<sup>r</sup>imí<sup>o</sup>,” ar<sup>r</sup>a ríad, “a<sup>ct</sup> inn<sup>r</sup> oúinn cadé a cúir  
ná fuil don pictiúirí ar na fallair<sup>a</sup> a<sup>g</sup>aib, dála mar  
bíonn<sup>b</sup> a<sup>g</sup>ainn-ne.”

“Inneorad rim oib<sup>r</sup>. Nuair bítear a<sup>g</sup> deunam tige do  
dúine uapal in<sup>r</sup> an i<sup>o</sup>dáil, cuirtear muirteul mín c<sup>r</sup>uar<sup>o</sup>  
pleamam ar na fallair<sup>a</sup> agus cuirtear an da<sup>o</sup> oirra fé  
o<sup>r</sup>ioirmuirtear<sup>e</sup> an muirteul. Sugann an muirteul an  
da<sup>o</sup> agus atá pictiúir ar an b<sup>r</sup>alla<sup>a</sup> a<sup>g</sup>aib go b<sup>r</sup>ac<sup>o</sup> ann<sup>r</sup>in  
com c<sup>r</sup>uar<sup>o</sup>, com daingean le cloic f<sup>r</sup>naróte. A<sup>ct</sup> dá  
ndeunfai<sup>r</sup>de<sup>e</sup> an obair rim ann<sup>r</sup>o, ba<sup>o</sup> bea<sup>g</sup> a máir<sup>e</sup> do  
bea<sup>o</sup> air<sup>80</sup> i g<sup>r</sup>ionn na bliadna. Bíonn an aimpear f<sup>r</sup>luic<sup>e</sup>  
a<sup>g</sup>ainn agus ná<sup>o</sup>uir<sup>81</sup> na huir<sup>r</sup>eamhla<sup>o</sup>cta i n<sup>r</sup>gac don áit. Do-

<sup>a</sup> ballair.

<sup>b</sup> bíor.

<sup>c</sup> ful o<sup>r</sup>ioirmuirtear.

<sup>d</sup> mballa

<sup>e</sup> noimseuntaoi, or noeuntaoi.

éipeá an fliuchpar <sup>m</sup> a éuarinaoinib ar na falllaib<sup>a</sup> ašainn lá geimhir<sup>o</sup> agus i toirac éarraig, agus dá mbea<sup>o</sup> dačanna ašainn oirra do éirígeir<sup>o</sup> agus do múcparoir<sup>o</sup> a céile. Agus mar rin cum ná beimír aš feucham ar falllaib<sup>a</sup> fuara, buailimí<sup>o</sup> cipíní aómaro irteac ionnta agus leataimí<sup>o</sup> brait oirra.”

“Mará, atá riad go cana ašaib,” arpa riad, “agus ba mhóir an obair a bfuil de romplaib ar na briataib rin do deunam le rnat<sup>o</sup> agus rnatáro.”

“Mná an baile deunann<sup>b</sup> iad rin. Aet fan go bfeicfe rib an briat móir atá le falla reampra na n-áircearige<sup>c</sup> atá tíor ar élar na talman.”

Do-éadar ann agus do tuisgeadar cao<sup>e</sup> a cúir an ainm rin oo tabairt ar an reampra mar do bí ar éann de na briataib gac don áirceac riam<sup>o</sup> dár bain le muntir an éairleam le dá ceud bliadain dealdaighe, agus dačaište roir ériann agus cabail agus reolta.

“Feuc ar an rean-áirceac ro,” arpa Colum, “do bí aš mo rim-rin-rean-ačair. Ní hé dála an éirig atá uirri, toirac láir<sup>o</sup> agus deirca<sup>o</sup> lag.<sup>82</sup> Ní hé aet a malairt rin”

Do tairbeam ré annrin doib na reoda do bí aca agus adubradar:

“An faro<sup>d</sup> ir beo ar rúil ní facamar a leicéirí.”

Do bíodar i reampra fa leic aige. Cloca rnaróte do bí ir na falllaib agus do bí áirre<sup>e</sup> deunta ar gac falla aca agus bairraí na n-áirrí aš teac<sup>o</sup> le n-a céile i gcnarán cloice do bí in lár an trileail agus lampa ar croca<sup>o</sup> anuar ar. Dorur an treampra do bí i gceann de na háirrib agus fuinneós do bí in ar áirre eile do bí ar a ašar<sup>o</sup> rin amac. Agus in ar dá áirre atá gan áiream<sup>o</sup> fóir ašainn do bí oirbeaca deunta irteac in ar bfalla. Do bam Colum na glair doib agus níor dóig leat nac gealán gréme táinig ann. Do bíodar ann, na reoda óir agus airgí, cloca roluirmaia niam<sup>o</sup>-dear<sup>o</sup> agus niam<sup>o</sup>-gorr, biopáin agus calirí, cupám agus

<sup>a</sup> ballaib. <sup>b</sup> do-ghní. <sup>c</sup> áirceac <sup>d</sup> an reo. <sup>e</sup> rcao.

miara, agus roitighe a faibh sae don eipoc agus deunamh oirra agus da dheireadht iad a scriot agus a ndéunamh, ní i otaob leó rin do biondair, mar ní faibh leitead do lúroin oirra ná faibh fuilighe ag órnáirib miona agus iad comh bog comh pleamam rin go mbaó dóig leat supb é pío<sup>a</sup> an mianais<sup>83</sup> do-muighe iad, nó supb uata féin cángadair ann dála na maraí do beaó ar pána fuinneóige tar éir oróce feaca.

“Mile buideadair le miorbailtib Dé,” arsa ríad, “ní bheadhóadht fo dtí iad. Ní deire na réiltíní ar an aer ioná iad. Baó dóig leat fo mbaó raogal duine a fceapad rin agus raogal fiolairi a gcumad agus a ndéunamh.”<sup>84</sup>

Do-éadair annrim ag feúdaint ar éiricán an tige agus tugadair fa ndeara go faibh deunamh fairrimis ar sae don ruo, an t-admad rnaróte go dear oirra agus sae ball aca comh rocair le cairrais san díorcán ná luarcad ann agus arca an trámáin aca go léir.

Lá ar n-a bárad arir do éir Colun ó Cinnéide rior oirra agus do-éadair go dtí é, iad féin agus Concubair.

“Sead anoir, a rinná uairle mo éiride,” arsa Colun leó, “ó ir ruo sup éirí Dia na ar líon rib, an bfuil don tuairim afaibh cionnur éirise rib cum maireadhtana?”

“Níl,” arsa Síle na mbáat, “adht sup fuair an tuairmarai bíonn<sup>b</sup> ag an duine díomáom agus fo ndéunaimí<sup>c</sup> cibé obair i fcarparde ann rinn.”<sup>85</sup>

“Cad mar saell ar éirí labhair tráom?” arsa Concubair le n-a adair.

“Sead,” arsa ré, “adht tead beag dear ann agus fardá ag sabáil leir. Bíod an áit rin afaibh. Tabairfaimí<sup>d</sup> congnamh oib cum é do fáoéruagad mar ní dóca sup ró-mait an tuierim adht afaibh in obair mar rin. Agus da bfuighead<sup>d</sup> rib fuagail do deunamh agus teadht ag obair ar na brataib rin do-conncadair mair an tige reo, do-geodad rib luac buir raodair go mait ar.”

<sup>a</sup> pío. <sup>b</sup> bíor. <sup>c</sup> ndéunaimí. <sup>d</sup> do-deunaimí. <sup>e</sup> bfeutad.





“Sé bliadóna as an ngearrún beas asur cúis as an ngearréile.”

“Asur cao atá rib cum deunam leó?” arfa ríad.

“Atá ríad as fuiread annro mī an éairleán asaimn, aet ní pó-mait an áit doib é, baó fearr linn so mbeoir 1 otis beas, iud do éairtgeadai.”

“Ó ‘re, naé iad rin an dá gleóiteóirín beas a iabamari as rúgríad leó ar marom,” arfa ríad.

“Iy iad so deimín,” arfa Concubari, “an-dá páirte<sup>86</sup> iy ead iad.”

“Iy ead,” arfa ríad, “asur bíod nári éirgeamari focal ó n-a céile, baó dois leat sur in don tig amáin do tógad rínn. Ní fearad an mbead don fásbáil ar iad do tabairt dúinn?”

“Do bead, mara,” arfa Colum, “Sé<sup>87</sup> n-bur mbeata asur bur pláinte asur so mbead mait a mairé doib so léir é. Asur deunfaimí<sup>a</sup> an marad ro le n-a céile, raotrugad na talman do beir in airíó asai<sup>b</sup> ar<sup>88</sup> airéadai do tabairt oo na páirtí<sup>b</sup> asur bó do beir asai<sup>b</sup> ar an mbainne asur a bfuil de éiríacán mī an tig do beir asai<sup>b</sup> an fáro’r beir<sup>b</sup> rib ann, aet é do tabairt tar n-air<sup>c</sup> nuair beir<sup>d</sup> rib as fásbáil.”

“Ní gábad dúit tráet air rin,” arfa Concubari.

“Iy gábad,” arfa Colum, “ní mar gíad Dia atáimí<sup>a</sup> as a tabairt doib asur cuirfímí<sup>a</sup> cior beas orra asur deunfaimí<sup>e</sup> an cior do comairéam ón lá ro aet so brúighe ríad ríápar sur<sup>89</sup> acfaimn doib a díol.”

“Ó ‘re níor mīrde ‘Colum an éruar-marad’ do tabairt mar ainm orí,” arfa Concubari.

“Éirí, a dúine,” arfa Colum, “nó tabairfai<sup>f</sup> ‘Concubari na créiríe búrte’ mar leat-ainm orí féin, mar iy é nádúir na créiríe an mion do rcaoiléad tríte asur an garb

<sup>a</sup> do-geunaimí.

<sup>b</sup> an fearó biai.

<sup>c</sup> éarí a air.

<sup>d</sup> biai.

<sup>e</sup> do-geunaimí.

<sup>f</sup> do-beurari.

do coimeuro, aét má bíonn sí bfuirte atá mion agus garb imighe in doimpeadé airté."

Ní deapna na mná aét gáire agus adubairt Síle na mBláé le Concubair:

"Nac cuimín leat," airta sí, "an iuro adubairt tu mar gheall ar na hÉireannaí, airtéad do tabairt dúinn féin nuair do beimír as deunam margaró leó mar nárb mór leir an duine ir maóile do beaó oirta beir ionainn?"

"Ir cuimín go maít," airta ré, "agus atá mo focal as teadé cum críche<sup>90</sup> anoir."

"Ir maít atá a fíor asat féin ná fuil," airta ríad, "agus atáimíó buídeac díot-ra agus de t' atair, agus go móir-mór mar gheall ar na páirtib, mar múnfe ríad an gaebeals dúinn."

Do-cuadair annsin cum comharóte inr an tíg beas agus an beirt leabó in a bfoadair. Do cairbeám Colum dóib an teac agus an garbda agus do áirimíg ré i leabair cúntair gac ball troicéam agus úirliir dá ríab ann agus táimíg ceann de na mnáib ón cairleán cum a míneadó dóib cionnur bó do óiró.<sup>a</sup>

Tasad<sup>b</sup> Concubair agus muintir an cairleáin go dtí an teac go minic inr an tráchnóna cum go mbeaó na mná as éirteadé leó as labairt na gaeóilge, agus ir minic do díoir as gáire nuair do-éiríoir cionnur bíodair as cur cum i do fogluim. Do bí dactanna as Síle na mBláé do ceannais sí ó Colum, agus do cuir<sup>91</sup> sí a ainn ar gaeóilg ar gac don ball troicéam do bí inr an tíg. Agus do cuir sí na haimmeada ar na roicígib leir agus don ainn ná beaó aici don ceuro iarradé, do cuireadó sí ar an roiteadé airt é nuair do beaó ré nighe aici. Do líon sí na fallaí<sup>c</sup> ó doiríoe a láime anuar go talam le pictiúirí agus do cuir sí na páirtí as caint mar gheall oirta, agus níorb fada go ríab an gaebeals as moit<sup>d</sup> eúca in a ríadadib agus ba euctac an caiteam airtíre do na páirtib é.

<sup>a</sup> bleasad.

<sup>b</sup> tigead.

<sup>c</sup> ballaí.

<sup>d</sup> míc.

Táinig Sarrún den áit go dtí an dorpur éúca lá agus bhead le díol aige. “Do bí an Sarrún beas de na Traoinis mar fear teangaó ag fionnlám agus do labair sí le Sarrún an bpic :—

“An móir atá uait ar an mbhead sin?”

“Atá reilling.”

“Ní fiú reilling é.”

“Doubairt mo mácair liom gan é do fágáil afaib muna bfuigbinn reilling air.”

“Má doubairt, ároais leat é.”

Ní raib ré cúis nómainí<sup>a</sup> imighe nuair do connacadar Diarmaro na Soillre ag gabáil tar bfaigaro agus an bhead ceutona ar fáil aige.

“Cad tugair ar an mbhead, a Diarmaro?” arfa fionnlám leir.

“Tirtíun.<sup>b</sup>”

“Nac ón nSarrún do bí annro ó éianab do ceannaigir é?”

“Sead.”

“Agus, dar noois, ní fágfaó ré afainn-ne é, muna bfuigbheó ré reilling air.”

Do-migne Diarmaro fáire

“An doubairt ré leat,” arfa re, cuimneam ar na daoinib boéta do bí amuis ar fear na horóce ag iarraró an bhead sin do mairbáó díb, agus rib-re go fáim inr an leabará?”

“Ní doubairt.”

“Mará, ba é a dearmáó é.<sup>92</sup> Ir iongnadó liom ná doubairt.”

“Agus cadé a cúir dó é do fágáil afa-íra ar tirtíun,<sup>c</sup> má doubraó leir reilling do fágáil air?”

“Éirt,” arfa ré, “ná tuigeann tu sup de luét na reillinge rib-re agus de luét an tirtíun mipe agus mo leitérói?”

<sup>a</sup> móiméroi, <sup>b</sup> tairtíun.

<sup>c</sup> tairtíun.



“Muir, ír aít an t-ream iad, áct atá curó aca iní an t-útaíḡ aḡainn-ne aḡur an cleap ceurona aca. Ní hé an méro ír fiú an t-eapíad a luac aca,<sup>93</sup> áct an méro apb aḡpáinn don ceannaiḡteoir do tadbairt aip aḡur do beaḡ fice focaí aca i riubal lae.”

“Ír feapí oib pceula do cúp cúḡam nó cum mo bean,<sup>a</sup> má bíonn don pur uaiḡ map do cpeacpáḡ mangaipí an baile rib. Áct ní beaḡ a fíor aḡat apb i an fíunne do bí aḡ an n-ḡapíun nuaiḡ aḡubairt ré ná fuigbeaḡ ré é do fásbáil muna bpungbeaḡ ré pceilling aip, map bíonn pceilpéipí beaḡa aḡ imteacḡ anoir aḡur do beirí aḡ éileam an dá luac ap an eapíad cum an bapí-rpáíḡa do beir aca féin.”

“Mara, ír aingceir an pceul é.”

“Ír aingceir muir, áct níl don toíad le tadbairt oppa aḡur ír deacapí iad do cōpamḡ<sup>b</sup> ap na pinginnib. Nac pēo,<sup>94</sup> tōḡ an breac ro ap an tirtíun tuḡap aip. Níl don ḡnó aḡam de.”

Níopb maíḡ le fíonnlám é do tōḡbáil uaró, áct do tōḡ pí iní an deipeaḡ é. Nuaiḡ do bí pí aḡ a ḡlanad, fuaiḡ pí blúipe beaḡ de cōir luiḡe írtiḡ ann, aḡur do tairbeám pí do ḡile na mbíat é. Ní paib luiḡ aḡ fáp i nḡáipóin Ríḡ na hloḡáile ná paib a hamn aici rin, aḡur dá bpeiceoḡad<sup>c</sup> pí bíat nó bíleḡs nó óíolac de cōir nó de ppeím de don ceann aca, do aítneḡad pí í. Áct ba aít léi an blúipe beaḡ do tairbeám fíonnlám oí, map do bí bpaomín deapḡ aḡ ríleac le ḡac euraḡ<sup>95</sup> leir, aḡur aḡubairt pí ḡo mbaḡ maíḡ a cúimneam é do cúp in uirce aḡur ḡo mbaḡ féroip ḡo otiocpáḡ rnáitín den ppeím amac tpiḡ. Do cúp aḡur i ḡcionn an cúḡeaḡ lá do bí na ppeíḡaḡa miona le peicrin map do beaḡ clúm aip. Do cúp pí annrin i otalam úip é aḡur i ḡcionn paíte do bí ré in a cpaioibín deap aici. Ír é an deapḡ paille<sup>96</sup> do bí aici ḡan fíor oí féin, aḡur ír den luiḡ rin deuntaoi<sup>d</sup> ceann de na daḡannaib do ba feapí dá paib aḡ muintip na héipeann le linn na haimpípe rin.

<sup>a</sup> inná.

<sup>b</sup> cōpnaím.

<sup>c</sup> bpeicepaḡ.

<sup>d</sup> do-ḡeuntaoi.

Don lá cinn bliathna tiocfaid do bith an sean-nór aca. Do cuirfeadar an gearrcaile go dtí sean-bean cum fianh oróide féile bpiúoe do fogluim agus do-migneadar bpiúoeós oi, agus do-éadar pí léi ó tús go tús ar fud an baile. Do bí átar ar Colum nuair do aipis pé é agus táimis pé péin agus Concubair lá ar n-a bárae cum an bpiúoeós<sup>a</sup> do feicim adubradar go faib pí go deap aca aet an cóiriuas do beir tar ceal aca uirri.

“Abair dúinn fianh an fíri anoir, a gearrcaile,” arfa Colum.<sup>97</sup>

“‘Ba mímie ríúo i do lóirín  
 líon ’r fíon ’r ceoilròe.  
 A dúine uapail múinte  
 Do taitis rubardeaet,  
 Ir éusac-ra tugamar an bpiúoeós.’”

“Tar rlan, a gilin,” arfa Colum, “aet geallaim ná fuit fianh na mná asac.”

“Atá,” arfa pí.

‘Abair dúinn é.’

“‘Éipis it furde, a bean an tise, agus bí go huapal.  
 Mar ir é ba dútae agus ba dual duit.  
 Sín do lám agus leis dúinn gluairdeaet.  
 Mar ir i bean an tise reo  
 Cporde san éruadtan.’”

“Atá go praitimeadhail, i maite. Aet feuc ar an bpiúin tug Concubair éusac. Adubar gúna beas<sup>b</sup> agus palais doo guailnib agus bioplán aipis cum i do cóimeuo. Cao adoir tu anoir liom?”

“Ná rabair m a aipreacar,<sup>98</sup> a Colum,” arfa pí.

<sup>a</sup> na bpiúoeóise.

<sup>b</sup> bis.

Tug Concubair í a ndeara an boğa b'riú<sup>99</sup> do bí ráróte m' an d'ion aca.

“Ó 're, cia m'áin d'ib é rin, nó cionnup táinig ré ann ar don cor?”

“Ceann de na sean-mnáib a' d'ubairt linn,” arsa Síle na mbliat, “Sur le b'riúto gac teaglac atá in éirinn agus so ndeuntar a leitéir i gcomharde i gcóir na hat-bliadna ar muintir di, agus táinig Diaimaro na Soilire agus tug d'áinn fíor a deunta.”

“Dar reo,<sup>100</sup> muna b'fuil buairte a'fáib,” arsa ríad, “ir f'airt ná beir doinneac ar an mbáile reo níor f'aealaige ioná ríab.”

Do innir Colum r'eul d'ib annrin mar g'eall ar luing do bárdó i gcuan Dún Garbán dá f'icir bliadnam poime rin. Loclannais do bí uiriu, aet ní táinig doinneac r'ar airte aet an captaom agus a bean, “agus,” arsa ré, “atá a sclann rin annro anoir agus f'eim beag talman aca agus níl don f'uo oirra aet a f'loinne do inneóró duit Sur ó na Loclannacáib do f'iolraigeadóar.”

Nuair do airis Síle na mbliat agus f'ionnlám an nóir rin do bíor aca oróce f'eile Mártam, fuil coileis do d'orcad agus an coileac do tabairt timceall ar f'uo an tige an f'aró 'r<sup>a</sup> do beaó ré as tabairt na f'ola, agus f'ionn den fuil do gabáil i foiteac agus i do coimeir, do tógadóar col leir, agus ba g'ránda leó a deunam. Aet r'áinis so r'áib Síle na mbliat agus na páirtí amuis m' an n'áiróin trát-nóna an lae rin agus do airigeadóar an f'otrom agus an bualaó r'icátán in áirde ór a gcionn. Seabac do bí ann agus do bí ré d'ipeac tar éir d'peóilín do marbáó, aet do lúis na páirtí agus do tuit an d'peóilín uaró agus do f'ioctadóar<sup>b</sup> fa n-a d'eim. Nuair do tógadóar in a lámháib é, do bí ré maró agus a muneul gearrta.

<sup>a</sup> an f'aró.

f'ioctadóar.

“Mara, a pí na n-eun,” arya an sarrún, “ní maib ionat do píosact do coramt.”

“Ní maib,” arya Síle na mblát, “act bað féoiri supab é San Mártan do feól cuðainn é cum so mbeað comat na péile ašainn.”

Tus pí léi an tpeóilín annrín so oí an teac ašur do leis pí do bpaon beas pola tuitim ar tairrinn<sup>a</sup> an doquir, ašur do šað pí bpaon beas eile i meupacán aigro ašur do cuir ruar inr an rimné é, ašur ir mar rin do-migne pí an péile do comat. Lá ar n-a bápac do bí an pceul as šac doinneac ašur do bí leat na dúitce ir na peactaib šáipe rúta.<sup>101</sup>

<sup>a</sup> táirris.



## CURD A CÚIG.

Do téigroir go dtí an cairleán go minic iní an oróche nuair do bí tuicrim máit aca iní an nḡaeóilḡ cum beit aḡ éirteáct leir na rean-reulta aḡur na hamráim. Do bíod rean-ouine aic ann i ḡcomnaróe in a furóe aḡ cúinne na teimeadó. Do innir Colum dóib ḡur fear de muintir ḡaorais é aḡur go mbíod ré iní an arim, aḡur nuair táinig an coḡadó go raib ré réim aḡur reirear eile aca aḡ iarparó dúin beas do córaint<sup>a</sup> ar an namáro aḡur ḡan don cóinne aca go dtiocraó doinneac i ḡcabbair orra aḡur ná raib a ḡior aca cia aca ba meara dóib an namáro<sup>b</sup> nó an t-ocraar aḡur an t-anró, “aét táinig an namáro<sup>b</sup> orra lá ó ḡac don taob aḡur do bí luét an dúim aḡ a ḡcoimeúo riari aḡur ḡac don oume den móir-feirear inneamail do dá ḡicéto. Aét i láir an lae nuair do bḡaiteadair corḡáct beas ar an namáro aḡur fonn orra foradó do deunam, do dorcais an rḡéir ór a ḡcionn aḡur do blaóm an córmaé aḡur do máirb an rḡlannc cúigear den móir-feirear aḡur do cuir rí fallai<sup>c</sup> an dúim ar fuo an mácaire. aḡur,” arra Colum, “atá an fear boét rin ar earnam meabrac ó rin riam.”<sup>102</sup>

Nuair do bíodar ann oróche, do bí na daome aḡ tḡáct ar an aimir.

“Nac ionḡantaé an búitḡeadó do bí aḡ faili an Ūruilám aréir,” arra fear do bí ann.

“Ba ionḡantaé,” arra fear eile, “ir i an ḡaoé anoir anvear bíonn<sup>d</sup> uaité cúige rin. aḡur bíonn a ḡaoé réim ó ḡac don faili aca. Aét ní feadair cao atá ionnta ar don cóir cúireann<sup>e</sup> aḡ reicúḡail mar rin iao?”

<sup>a</sup> córaim.    <sup>b</sup> náma.    <sup>c</sup> ballai.    <sup>d</sup> bíor.    <sup>e</sup> cúirear.

“Daome, daome,” arsa an Ráoraic. “Cao atá iní an bpaill aet an éirí agus nac í an éirí t’adbar-ra?” 103

“Leis don camt rim,” arsa Colum. “Do bí mé ag innrint do na mnáib uairle reo——”

“Ír í an fuil uairligeann<sup>a</sup> agus ír é an t-airgead uairligeann,” arsa an Ráoraic.

“Éir. Do bí mé ag innrint dóib marí geall ar an mbean<sup>b</sup> úto iní an bfrainne tug mé raor ó na iorairib.”

“An í rin bean na reóire?” arsa an Ráoraic.

“Ír í,” arsa Colum, “aet níor innir mé aet a leat dóib agus ba é an leat rin ná mo cúro féin den rceul. Agus rin é atá riad a<sup>c</sup> cúir i gcumne dam anoir, agus ír dóca go scaitfe mé é do tabairt dóib.”

“Atá pé com mairt duit,” arsa na fir.

“Máire Ragóo ainn na mná rin. Ní paib aici aet don deapbádaí amám. Pionnriar do ba ainn do. Ní pabadaí tar deic mbliadna de doir nuair do caillead a n-aetair agus a mátaí. Salair millteac éigin do buail iad agus muintir an baile go léir. Ba cuimh le Máire na rocpaioí ag imteact sac don lá, fice trucaill ann ar diao a céile agus coirín<sup>d</sup> ar sac trucaill aca agus san rlige iní an feilig do na maribáib. Uatbár agus reannrath an salair rin agus catuagad ar diao a muintire féin do cúir an beirt leanb cum páin. Do págadaí an teac agus a paib ann an lá do tóg muintir na rocpaioí a n-aetair agus a mátaí uata agus do-cuadair ír na rleibtib. Doirí fuaocán agus biolaí a scothuagad ann ar fead dá mí, agus nuair do bí fuaet agus rocp-fion na Samna ag teact agus bairi cuirne ar na clocaib sac don mardean, do imtígeadair rómpa fice míle go rti baile beag coir fairrfe. Táinís truaas ag na daoinib dóib nuair do-conneadair an íoe do bí orra agus tug fear mairt eirortamail do bí ann biao agus iorpar dóib. Do bí riopa aise agus do iairí ré ar Pionnriar teact ann

<sup>a</sup> uairligeap-uabpaigeap.    <sup>b</sup> mnaoi.    <sup>c</sup> do.    <sup>d</sup> cóinria.

agus beit mar teactaire aca agus tug se obair le deunam  
in an eirtin do Máire.

“Timceall cúig bliadhna in a dhiaidh sin do-éadar Máire as  
obair i dtígh feirmeóra agus do-éadar phionnriar ar áitreac.  
Do bíod mairneulaig as teact go minic go dtí an ríopa  
a raib ré ann agus do bíod ré as éirteact leó as reanúr  
ar na hiongantairib do-connadair agus táinig fonn air  
imteact leir cum na fairsige cum raðaric an domhain do  
feicim. Act ir minic san fíor a gúide féin as an tume<sup>104</sup>  
agus nuair atá sí faighe aige bað é bað fearr leir uaró i,  
agus do cuirfead an óige an ríab in an ngleann agus an  
fíor as fáir ar an bfeocadán. Act nuair do-éadar phionnriar  
cum na fairsige do éirig an raogal go maic leir ar fead a  
do nó a trí de bliadantairib agus i gcionn na haimiríe sin do  
cuir na daome ar leó an t-áitreac go dtí campa do bí aca  
in Africa é cum ceannairgeact do deunam ann leir na  
fearaib goirna. Do fan ré ann ar fead cúig bliadhna agus  
do-éadar ré cum cinn go maic in a cúro gnocta. Do bí ré  
fáirde ná raib domneac in an campa do ba fearr do  
tugfead cat do bead ó na daomib raðame nó cat do  
oirfead doib ioná é. Do cuirfead ré pceula uaró go minic  
go dtí Máire agus nuair do bí an cúigead bliadain caite  
adubairt ré léi go raib poimn beas airgíó ciumnighe anoir  
aige agus go mbað féidir go bfuigbuidir áit beas do ceannac  
doib féin in an bframnc. Act nuair bí ré as dul abailte,  
do éirig rclrim móir gaoite agus do-éadar an t-áitreac go  
tóm poill. Do bí ríam aige, act má bí féin do bí an oróce  
dorca agus ní raib a fíor aige cá raigad ré. Níorb fáda  
suir buaró air agus do fíl ré go mbead a énáma in an  
ngamim go dtí lá an luam.<sup>105</sup> Do bí a meabair as imteact  
uaró. Do buail iuto éigim fa n-a uet agus ir dóca suir cuir  
ré a lámha timceall air mar nuair do dúirig ré ar maroin  
do bí ré ar lán mara<sup>106</sup> agus peilúir<sup>a</sup> in a lámhaib aige.

<sup>a</sup> adairt.

Do tiorrmaig ré a cúro euraig ašur do-éuaró ré irteac ar  
 tip. Ní fáca ré teac in don áit áct tug ré tuairim<sup>107</sup> go  
 raib ré in Africa ašur aoubairt ré go mbaó féirir le Dia  
 go bfuigbeaó ré uime éigin tabairpaó<sup>a</sup> go dtí an campa é.  
 Do riublaig<sup>b</sup> ré leir poime annrín tré na coillte móra,  
 ašur ar teac na horóce i scoinnairde téigeadó ré in áirde in  
 crann<sup>c</sup> ar eagla na nroóc-beatárdeac ašur do fanac  
 ann go lá. Do bíodó ré aš cumneamh air féin ašur ar a  
 deirbriúr nuair do bíodar ir na rleibitib ašur aoubairt ré  
 go mbaó féirir go mbeaó an t-áó leir air an iarract ro.  
 Ar maroin an tríoimad<sup>d</sup> lae, nuair do dúirig ré ba áit leir  
 an ceól do airig ré aš bun an crann. Áct nuair do feuc  
 ré ríor cao do beaó ann áct rcata daoine goimad<sup>e</sup> aš  
 bualaó a n-uét ašur aš amhán. Táimig ré anuar ašur  
 tángadar go léir timceall air, áct níor bam domneac aca  
 leir. Do-éuadar annrín, é féin ašur iao féin, go dtí baile  
 beag do bí gairro dóib. Do bí na daoine go léir aš fuigeadó  
 leó ašur react n-oipeaó flóir ašur ceóil aca. Tugad go  
 dtí crann móir do bí in lár<sup>f</sup> na háite ašur do cuigeadó in  
 a furde aš a bun é. Táimig triúr rean-duiní<sup>g</sup> annrín ašur  
 do labradar leir ašur do tuis ré cao do bíodar a<sup>h</sup> ráó  
 ašur tug ré freasra oira. Do liúgarar go léir le hácar  
 ašur do-éuaró i dtuicrin do gur ríleadar gur uime míor-  
 bailteac é féin. ‘An tura an fear táimig éugaimh tar na  
 fairrigí?’ ‘Ir me,’ arfa ré. ‘Atá muintir na tréibe reo  
 ašur muintir na tréibe eile aš fuigeadó leat le ceuo  
 bliadom,’ arfa ríao. ‘Atám annro anoir,’ arfa ré, ‘ašur  
 deuntar an iuro deunfar.’<sup>i</sup> ‘Beir an ré lán anoct ašur  
 deunfar i mbárac é.’ Do fan ré aš bun an crann ar feaó an  
 lae rin ašur tugad a roga fac bíó dó. Maroin lá ar n-a  
 bárac, táimig an tréib go léir timceall an crann ašur do  
 éromadar aš liúgrais ašur aš deunamh ceóil. Do-éuaró  
 triúr aca go dtí an crann ašur do cuigeadóar gearradó beag  
 do-beuradó. <sup>b</sup> do riubail. <sup>c</sup> i gcrann. <sup>d</sup> tréar. <sup>e</sup> ngoim  
<sup>f</sup> i lár-o-geun <sup>g</sup> rean-daoine. <sup>h</sup> do. <sup>i</sup> dar.



timéall ré órólaig ar<sup>108</sup> doimneáct iní an ériann éúig  
 ériúgte ruar ari ašur do éuríeádar ſearraó eile ann  
 timéall óá ériúg aníor ó n-a bun ašur do buaileádar  
 omſneáca<sup>a</sup> irteaó ari ſac taob ašur do éarriamſeádar  
 amac an píora áómaro. Le n-a linn rin do rtaó an ceól  
 ašur do éait a riab ann aca iao féin ari a mbeul ašur ari a  
 n-ašaró ašur o'fóbari ſo otuitfeáó Píonnnriar i laige mar  
 caó do beáó irtiſ in lár<sup>b</sup> an ériann áct píctiúiri beas na  
 Maigóme Muire. Píctiúiri beas reáct ſcúinneáó ba eaó é,  
 cúinne in ašaró ſac óólaír o'fúilins rí, ašur baó óóis leat  
 ſo riab an áit deunta le n-a ašaró iní an ériann. Do éoiriſ  
 Píonnnriar é féin ašur do iarií ré ari an Maigóim Muire é  
 do éabairt raori uaáa. Do éiriſ na daome in a reapaíí  
 annrin ašur do briaí ré orra ſo riabádar cum iméaó in  
 áit éiſin ašur an tiriúir do ſearraíſ an ériann do ſanaóari aš  
 feúcaint ari féin ašur ari an bpíctiúiri i ſcoimnáóe ašur  
 áoubairt ré leir féin ſurab é do bí uaáa áct ſo otóſeáó ré  
 an píctiúiri in a lámáib. Do iarií ré ari an Maigóim Muire  
 annrin, má bí ré aš deunáíí don eugcóiri<sup>c</sup> a maiteaíí do.  
 Do tóſ ré an píctiúiri annrin ašur nuair do bí ré aš a  
 tóſbáil ar an ſerann, do briaí ré ari an áómaro ſo riab óáó  
 érión ari ašur do éúig ré ſuráb amháro do baimeáó an píora  
 ar an ſerann iní an tpean-aínnrii o'áon ſnó cum an píctiúiri  
 do éur irteaó fé.<sup>d</sup> Do iméiſeádar ſo leir leó annrin  
 ašur an píctiúiri in a lámáib aš Píonnnriar. Do-éuáóari tpe  
 na coillte ašur tap na rleibte ašur le linn dul fé<sup>109</sup> na  
 ſríme do ariſeádar ſlóri daome aš teáct in a ſcoimne.  
 Óa i tpeib na Seóroe do bí ann. Do bí rean-óume in a lár  
 ašur a óá lám tpaína ari a uéó aige. Do ópuro an coim-  
 tionól do bí amac íoime ó n-a céile ari ſac taob. Do-riſne  
 an tpeib eile an cleap ceuna ašur do-éuáó Píonnnriar  
 ašur an rean-óume i ſcoimne a céile. Do íin an rean-  
 óume an ruo do bí aige in a lámáib cum Píonnnríiir ašur do

<sup>a</sup> omſe.<sup>b</sup> i lár.<sup>c</sup> eugcória.<sup>d</sup> raói.

fín Þronnriar an pictiúri cúise rin. Do léimeaðar áður do  
 þreabaðar so léir le hátar annrin áður do þrireaðar ó n-a  
 céile áður do áar an dā tpeið ar a mbaile dūtćair fém.  
 Do comnig<sup>a</sup> Þronnriar in a uct ar feað na horðce an  
 ruo tug an rean-tuine dō. Ár marom lá ar n-a bárac do  
 iari muntir na tpeiðe air, an tpeðo do tairbeámt<sup>b</sup> dōib.  
 Ní maib a fíor aige sup reðo i mar do bí clúðac uirru. Áct  
 do bam ré an clúðac oi áður do tairbeám ré dōib i.  
 Áoubairt ré liom in a dīarō rin nuair do bí ré áz innrint an  
 rcēil tam supb i an cloc ba iongantaige dā b̄raca ré mañ  
 i, áður so mbað dōig leir sup rplannc den grēm do bí  
 annrūto in a lámāib aige. Do cīom na daome áz liúgrais  
 áður áz junnce áður áz a gcaiteam fém ar a lámāib áður a  
 gcora in áirde aca. Áoubairt na rean-daome leir so  
 mbeað an coḡað anoir aca; sup bameað dā rinnreap  
 ríogaćt na háite; áður so noubairt an fáro leó ná beað  
 aon fagbāil aca ar i do fagbāil dōib fém arir so otioćpað  
 an reap geal tar na fairrīgī cūca áður so noeunfað<sup>c</sup>  
 tpeið na reðroe malairt ar an b̄pictiúri leir an reðro leó.  
 Do fairrīais ré dōib an áz lućt na reðroe do bí ríogaćt na  
 háite. Áoubriaðar rin nac eað, so maib lućt na reðroe  
 muntearða leó fém. Do iari ré orra annrin dācoub do  
 tadbairt dō áður so noeunfað ré é fém do cōirruḡað i rligro  
 ná haiteoććaoi tar doinneac eile mr an cāc é. Ní maðaðar  
 rārta leir rin áct ba éigean dōib gēilleað dō nuair áou-  
 bairt ré leó ná corpōcāð cor leir muna b̄ruigbeað ré a  
 rligre fém. Do cōirruḡ ré é fém annrin áður doinneac ná  
 beað ḡairro dō ní haiteoćcāð ré nac tuine den tpeið do  
 beað ann. Do imēigeadar so léir leó mr an coḡað áður a  
 rleagā áður a raiḡro aca. Ba ḡairro so b̄racaðar an  
 luaitreán áz eirige ó talam so r̄pēir áður é áz teacćt in a  
 gcomne. Ba é an namaro<sup>d</sup> do bí ann áður a reacćt n-oireao  
 ann dōib 'r do bí aca fém.<sup>110</sup> Áoubairt Þronnriar ná faca  
 ré mañ aon tream do ba doirde mirneac ionā an tream a

<sup>a</sup> do cōḡaḡā.

<sup>b</sup> tairbeánað.

<sup>c</sup> noionḡað.

<sup>d</sup> náma.

raib ré in a bfochair. Do-éuadair tré an treib eile mar  
raḡad an míol móir tré bhró bioránac nó reabac tré rcata  
mion-eunlaic nó rpealadóir tré ḡoir arbdair aḡur do bí na  
maib in a dá fpaic aca ar ḡac taob' oíob. Do éaradair aḡur  
do-éuadair tríocta aḡir. Aét do bí an namaro ruḡin aḡur  
iad nó ḡlic doib' aḡur le linn luḡe ḡréine táimis reáct  
n-oiread eile ann oíob, aḡur do éuireadair an bpiread ar  
treib p'ronnréir aḡur fé 'otáimis<sup>a</sup> an otóce ní raib  
doimneac aca beó aét p'ronnríar aḡur fear óḡ. Do teiceadair  
ir na coillicib. Do bí eolar ḡac corám aḡur conaire aḡ an  
bfeair óḡ aḡur i ḡcionn tré uair an éluḡ do bpaiceadair ná  
raib doimneac ar a doóir.

“‘Cao' deunra me<sup>b</sup> leir an reóro reo anoir,’ aḡra  
p'ronnríar, ‘nó cia do<sup>111</sup> tabarra me<sup>c</sup> i?’

“‘Comnig<sup>d</sup> féin i,’ aḡra an buacail, ‘nó caic i bpoll  
éigim ná feiceóctaoir<sup>e</sup> ḡo brát i. Mire ní na treibe anoir,  
mar ní maireann don ḡaircroeac eile aḡamn aét mé féin  
aḡur oiúltairim<sup>f</sup> don treóro úro, mar ir i do cail  
oraimn. Da mí-dómaraac an treo doúinn i, aḡur ir baḡal  
liom ḡo noearnao éirḡe fliḡead oraimn<sup>11a</sup> léi ar cuma éigim  
Do órdaig<sup>112</sup> an fáro don treib eile i do tabairt doúinn ar an  
iomáig<sup>112</sup> nuair tiocfaimir dá harrmaro orra aét baó féoir  
nac i tugad doúinn. Dá mbaó i, ní buaróirde oraimn inr an  
cat mar atá buaró coḡaró mnte.’

“Do iarr p'ronnríar ar an bfeair óḡ eolar ḡo oí an  
campa do deunam doó, aét ní raib don eolar aḡe mar ní  
raib a fíor aḡe ḡo raib a leicéro ann. Do iarr fé aḡ  
annrín é do tabairt ḡo oí an farrḡe aḡur tug, mar do bí  
tuairim aḡe, má leanrao<sup>113</sup> fé aḡ roir ḡo otiofrao fé  
ḡo oí an campa. Fé'p<sup>g</sup> rcair fé leir coir tráḡa, do  
fíarraig<sup>g</sup> fé den bfeair óḡ an otug fé fa noeara an fear  
móir ḡeal do bí i bfochair na treibe eile inr an cat.  
Aoubairt fé ḡo otug, aét ná raib a fíor aḡe ciaró é nó

<sup>a</sup> pul táimis.    <sup>b</sup> do-ḡeunao.    <sup>c</sup> do-deunrao.    <sup>d</sup> conḡair.  
<sup>e</sup> feicirde.    <sup>f</sup> oiúltairim.    <sup>g</sup> pul do.

cionnup táinig ré ann agus supb é an rcanhpaó an iorparit  
 tug ré ar muintir tpeib na reóro le n-a clardéam. Do  
 fásadair plán as a céile annrim agus i scionn trí reáctríame  
 do fhoir pñonhriar an campa. Do fíl muintir an campa  
 sup fear goim do bí ann sup labair ré leó. Tugad eudac  
 do agus do cuiread ar bóro ártairis do bí as dul go dtí  
 an fñamne é. Aduhairt ré sup fíl ré go raib doime as  
 fairé air i scionnarde, agus nuair táinig ré go dtí an  
 fñamne go rabadair ar a tóir. Ar uair an meadon-oróce  
 do fás ré an teac i raib ré ar lóirtin ann,<sup>114</sup> agus do-éaró  
 ré ó tuaró go dtí an teac i raib a deirbñíur, Máire, in  
 annrim ann.<sup>114</sup> Act ní raib rí irisí joime, agus aduhairt  
 muintir an tige leir go raib rí as fuireac i dtis beas do bí  
 ar bpuac na coille; go raib an tpean-bean aró léi an teac  
 imtíste go dtí an baile móir le cúpla lá as coinne le n-a mac  
 do bí as teact abailé ón bparisge agus sup iair rí uirri-reo  
 fuireac i bperóil an tige ói mar go raib eallais le pñotálac  
 ann. Do imtis pñonhriar leir annrim go dtí an teac agus  
 do cuir rí na mílte fáilte joime. Tugadair an tráctóna ar  
 paó as reandur le n-a céile, agus do tairbeam ré an tpeó  
 oi, agus táinig cñotán eagla innte nuair do-connaic rí i,  
 agus do iair rí air, le anmain a niaib an clúdac do cuir ar  
 an reóro air ar eacta go mbainfóe raóaric a fúl oi as  
 an solar do bí uaité. Aduhairt ré go raib rcanhpaó in a  
 éporde féin as an tpeóro rin, agus sup fearri dóib i do cuir i  
 bpolac inr an tís eo dtí lá ar n-a bárac, mar sup teac  
 cúlanta é ná<sup>115</sup> raib fábáil doinneac air, agus go raóad  
 ré féin go dtí an baile móir as cuir tuairic duine raóbhí.  
 macánta do ceannóacó uaró i. Do imtis ré leir annrim,  
 agus ní raib ré fice nómainc<sup>a</sup> imiste nuair do buail an  
 cúisear ropairí ré.<sup>b</sup> Do leasadair é agus do cuaróaise-  
 adair é agus ní bpuaradair an tpeóro aise, mar ir i do bí uacta.  
 Do fásadair ceangailte as cñann é agus do-éadair go dtí an  
 teac beas agus tugadair an bean leó go dtí an coill.

<sup>a</sup> móiméiro.

faoi.



“Atá a fíor aghaid cionnurf táinig mife ann agus ceo ba éor dóib in a díaró rin. Aet do éirí pñonñriar ionñantap oim nuair do innir pé óam, an fear rin do-éuaró zaiptó dom mairbáó, supb é rin an fear do-connaic pé inñ an éat.”

“Mara, ip ionñantac an pceul é,” arpa fionnlám, “aet cá bñior dóib cá raib an fear, pñonñriar, do bí ceangailte inñ an éoil?”

“Do innir na ropairí féim mar zéall air,” arpa Colum.

“Ní fearóar,” arpa zile na mbláó, “cionnurf táinig an pictiúir rin do beit inñ an épam?”

“Téigeann<sup>a</sup> an zai zñéine tré an nglóime,” arpa an paorac, “agus ná mañac pictiúir tré an aómaó? Aet ip é an pceul ar paó, an fear eile do beit éior i zcomnaróe.”<sup>116</sup>

“Éirt,” arpa Colum. “Níor éimñis mé ar é do innrimt dóib sup éomairis Máire do pñonñriar dul zo oí na bláitne agus pceul an pictiúra do innrimt dóib, agus do-éuaró amac ip na háiteanna rin agus do-míñeóarí epñortaróte dóib zo léir.”

Do épomaóarí as tráet annrim ar nroéib eile agus ní pñ-mait do éuis zile na mbláó ná fionnlám ceo do do bíóarí as tazairt. Aet do-éuaró Connóarí dá bñeucamt lá ar n-a bárac agus aóubairt pé leo zo raib a áairí agus muntirí an baile buaróearíca, mar zo raib pceul, do bí as imteaet ó beul zo beul, zo raib muntirí na fñamnce agus na hále-máime as iairparó dul in iomaíó leo ar a zcuio zñóca agus zo raib bñaitéadóirí uaca as lois cñntair ar zac luib dá mbíóó aca as óacugac an eudais, agus zo móir-móir zo paóarí as iairparó teaet ar an nDeairí faille agus ar an nZojmlur.

“Agus,” arpa pé, “dá bñuizfíóe<sup>b</sup> na cñntairí rin, baó féroirí zo zñeacéparóe rínn, aet ní dóis liom zo bñuizfear<sup>c</sup> mar atá na luibeanna rin as fáir i nñáiróin añaimn, agus níl ceo as aoinneac dul in a zóirpe aet as rean-aoimib muntisíneaca.”

<sup>a</sup> téro.

<sup>b</sup> bñuizfí.

<sup>c</sup> bñuizfear.

Ir ir na laeteantaid reo do bhaire na mná go raib doiceadl  
eigim as teadt as Colum rompa, asur do labradar le  
Diarmuid na Soille :  
 5

“Nac iongantac duirmanta an duine é,” arsa rian, “na  
beannócaó dúinn?”

“Ní fearadai cad atá air,” arsa Diarmuid, “acé tuig<sup>a</sup>  
aireadai dúb féin. Atá pé tar éir oroc-amhar do baint  
araid. Sm é ir beur do-rin. As cannlae uile bíonn<sup>b</sup> pé.”

<sup>a</sup> tuigaid.

<sup>b</sup> bíor

## CURÓ A SÉ.

Nuair tug muintir an oileáin pceula go dtí Rí na hIodáile an oróche rin a ingean do beit fuadaisge as na Múraíob do muot<sup>a</sup> na fir ríor go dtí an trág asur do-éuadar amac i mbádaiob asur in áitíraib dect ní bfuadadar a dtárc ná a dtuairc in don áit. Do labair ppuonhra na hAlemáine leir an Ríg asur do fiarraib de, cat do bí an sara a<sup>b</sup> deunam nó cionnur do fuadparde a ingean ar a pálár féin.

“Mar, a raib de faigtoirib asam do bíodar ar an macaibe as cleactad arm,” arsa an Rí.

“Do bíodar,” arsa an ppuonhra. “Omué-éigearna do fáspaó a curó san coramc.<sup>c</sup> Téigir as fogluim do gno go dtí duine éigin ná maoróiró eólar ar amadán.”

Do ppeab an Rí le buile.

“Muna mbeaó go bfuil tu ar ioróar asam, a ppuonhra boirib, bpaobanta,” arsa ré leir, “do beaó do ceann ar bíor asam as an ngeata.”

Do fáas an ppuonhra an pálár ar an bpocal rin, asur adubairc ré leir féin go mbeaó ingean Ríg na hIodáile mar rinaoi aige in airmóeóm a hačar asur na Múraí. Do cuir ré teactairí uaró annrin go dtí Tír na Múraí asur i gcionn coicéigir tángadar tar n-air<sup>d</sup> le pceula ná raib Síle na mbliat ann asur sup fuadaisgeaó ó na Múraíob i asur do péir an cúntair tugaó dóib sup dóca sup captaom áitíraib ó éirinn do fuadais i.

“Má ir é,” arsa an ppuonhra, “bíolparó ré ann go dóigte.”

Act do bí daoine an-leir in a focair asur adubairc nač

<sup>a</sup> mué.

<sup>b</sup> do.

<sup>c</sup> coramc.

<sup>d</sup> tar a n-air.

é an neart do bhuairfeadh an cleas do áit an glicar agus dá mbeadh ré páirta aigeas do cáilleamant leir, daoine do cuir go dtí gac don baile cuimh dá faib in Éirinn agus go mbeadh féoir go bfuaisirde<sup>a</sup> a tuairpe.

“Má ir é an t-aigeas deunfard<sup>b</sup> an obair reo dúinn, do cuirfimid mo coróin féin i ngeall cum é do fásbáil do.”<sup>117</sup>

I gcionn na bliadhna do bí an tuairpe go cuimh aige, go faib rí féin agus a bean comhdeacta in a scoinnaróe i dtí gac doib féin lám le baile uí bhoigill i nDéirbh Mumhan. Aduabairt na comhairleoirí leir annsin Éireannac éigin do ceannac le hóir mar ná faib don deunamh aca in eugmair a leitéro.<sup>118</sup> Fuairadar an fear do bí uata i mbaile móir in an bfrainne. Donnacá Mór ba amh do, agus ó Crua<sup>c</sup> baile ba ead é agus ní haon taircaine don áit gur ann rugad a leitéro. Níl don treib ná fuil droc-dúine uiriu. Atá daoine i Sean-Saraha agus in an bfrainne do díolrad a muintir féin, ní áiríimid ná beadh in Éirinn.<sup>119</sup> Do-cuair Donnacá annsin go dtí baile uí bhoigill agus fuair ré obair le deunamh ann. Fear breagda áro ba ead é, áit do bí an teanga ró-milir ró-pleamam aige. Ní faib ré i bpad ann nuair do cuir ré aithe ar élaimh an ttraois do bí i bfochair gile na mbliac agus fionnlám agus do bíod ré as deunamh báro beaga<sup>d</sup> don garrún agus as tabairt féiríní beaga<sup>d</sup> don gearrcaile. Do bí mear as gac doimneac air a feadbar déinead<sup>e</sup> ré a cúro oibre agus a luisceact<sup>120</sup> oo bí ré le gac haomneac. Ní faib ré mí ann nuair fuair ré caoi ar dúl go dtí teac gile na mbliac. Do tairbeán rí an gáiróin agus a faib ann do agus do cuir ré i dtuicrim oi go faib rlighe cum na crann uball do gearrad tabairad<sup>f</sup> torcái<sup>g</sup> ní baó fearr di, agus adubairt ré go dtiocfad ré féin uair nó do in an treactmham cum an obair do deunamh di. Aduabairt rí leir go mbeadh fáilte

<sup>a</sup> fuaisc.

<sup>b</sup> do-geuna.

<sup>c</sup> báro mbeas.

<sup>d</sup> mbeas.

<sup>e</sup> do-ghíod.

<sup>f</sup> do-geunad.

<sup>g</sup> torcáite.



poime. Níor taitníḡ an muintearbóar rím le Diarmair na Soillre áct do érom fionnlám ag mazaḡ ré<sup>a</sup> agus aoubairt go faib eud aip leir.

“Mara, a bean,” arpa Diarmair, “ní gnátaḡ milir follám.<sup>121</sup> Adá na catraḡa riubalta aḡam-ra, agus níor leas mé mo fúil riam ar dume ná ar éapall ná<sup>122</sup> caiteinn bpeat na ríunne aip.”

“Éir leat annrín, a Diarmair,” arpa rí. “Cadé an díogbáil deunfaḡ<sup>b</sup> an fear boct rimplrde rím?”

Do bí teac beas ag Donncaḡ Mór le hair gáirtoín na luibeanna agus do-éuarḡ ré cum coimmarḡte mḡ an áit rím do don gnó go bfuigbeaḡ ré beir ag faipe feucaint an gcarparḡde don ploc de na luibeannaib in a flúgrḡ. Do tuis ré go maic caḡ do bí le deunam aige agus cionnur deunfaḡ<sup>b</sup> ré é. Fuair ré bileós beas mḡ an tḡráir marom lá earrmaḡ tar éir orḡce rtoirimiḡe agus tuis ré ábail leir í. Do cuip ré poimn éré<sup>c</sup> náúríta i roiteac beas, agus do cuip ré an bileós timceall leat-óirḡlaḡ ríor mḡ an éré, agus tuis ré tear na gḡéme di ar feaḡ an lae agus tear na teineaḡ mḡ an orḡce agus níor dearmairḡ ré cúpla bpaon de uirce na fearḡanna do érotaḡ uirri gac don marom, agus i gcionn mí do bí tor beas den ḡormlur ag fáir aige. Tuis ré leir go dtí gáirtoín ḡile na mbiaḡ é agus do cuip ré é gan ríor di. Áct tuis rí an luib fa nḡeapa agus do tairbeam rí do Donncaḡ í. Aoubairt ré léi gur toirín beas deap é rím agus go mbiaḡ ré ag a fear-mátaip ag leigear flaḡoám, agus dá mbuailefaḡ a leicéro iad réim nó na páirḡi mḡ an ngeimḡeaḡ é do beiriuḡaḡ<sup>d</sup> aip leamnaḡt reaḡt n-uairpe agus é do ól.

Lá dá faib Donncaḡ agus na ríir eile ag obair do Colum i Cinnéroe do-ruḡne an maor do bí oirpa gearán le Colum aip fear ós aca go faib ré déirḡeanaḡ don obair tḡí lá i roiarḡ a céile. Táimḡ Colum agus cpaor móir buile aip<sup>123</sup>

<sup>a</sup> faoi.

<sup>b</sup> do-ḡeunaḡ

<sup>c</sup> quibe.

<sup>d</sup> beirbeaḡ.

asur do cúip ré é m riubail den iarracht rin é. Do bí an fear boct as iarrad labhairt leir aet ní éirteodad ré leir aet an cleat do bí m a láim aise do bualað ar an talam asur a pado leir muna mbaileodad ré leir ar a padairc go mear go bfuighead ré iarracht oi. Do imtíg an fear boct go maol-éluarac aet do-éuaró ré go dtí Concubair asur do cáraig ré é réim leir :—

“Asur an pail don leat-rceul asat?” arsa Concubair.

“Go deimh do bí,” arsa ré, “aet bad féroir nac pó-mait an leat-rceul é aet bíod ré oic nó mait ní éirteod-  
tarde liom.”

“Asur cad do comnig<sup>a</sup> tu?”

“Adá,<sup>124</sup> mo bean asur ceann de na páirtib beasa do beir timn le reachtmiam asur do binn as tabhairt aipeadair doib m<sup>r</sup> an oíde asur do flearnuigead an marom oim san fíor dam.”

“Seo, riubail leat go dtí mo ádair.”

“Ní leigfead an easla dam dul m a goipe ná m a gaoir,” arsa ré.

“Siubail leat, adairum,” arsa Concubair, “ní baogal out.”

Do-éuadair go dtí é asur do mair Concubair an rceul do asur adubhairt leir teachtairc do cúip go dtí teac an fíir reo, feucamt an pail an fíimne aise. Táimig an teachtairc tar n-air<sup>b</sup> asur adubhairt ré sup labair ré le muntir an tige asur leir na comuipana asur go pail an fíimne aise. Do-éuaró Colum asur Concubair asur an fear ós go dtí an luét oibre annim, asur adubhairt Concubair leir an bfeair ós dul as obair aríir :—

“Asur turá, a mair,” arsa ré, “cadé a cúip nár mair tu dom ádair cadé an leat-rceul do bí as an bfeair boct ro?”

“Do fíleair go mbad fearm dam-ra, arsa an mair,

<sup>a</sup> do consab.

<sup>b</sup> tar a air.

“an gearán do deunam agus leigint don bfeair ós a cúir fém do plérde.”

“Atá an ceart aise,” arsa Colum, “Mire do-ruigne an euscóir. Do bíor ró-obann leir.”

Nuair do bí na fíir as camt le n-a céile in a díaró rin, aoudairt ceann aca sup mairis tabairt<sup>a</sup> a bhead ar an sceud rceul go mbeirf<sup>a</sup> an dapa rceul air.

“Nac colgac an dume é?” arsa fear eile aca, “an ceud rceul an fíor-rceul aise rin i scoinnar<sup>e</sup>.”<sup>125</sup>

“Má ir é,” arsa Donncaó Mór leir fém, “ir é an dume deunf<sup>b</sup> mo gnó-ra go caom dam é.”

Do bíor muintir ímionnra na hAlemame as a rceib<sup>c</sup>ad cúige deitnear do cúir leir an obair. Ac<sup>c</sup> aoudairt ré leó foigne<sup>e</sup> do beir aca go raib ré as toirair<sup>d</sup> leir ar an sceirclín i scoinnar<sup>e</sup> agus nuair do bea<sup>d</sup> deir<sup>e</sup>ad an trnáca iris aise ná bea<sup>d</sup> le deunam aca ac<sup>c</sup> a láma do fínead agus go scait<sup>e</sup>ad ré in a leir i.<sup>126</sup> Do bíor áir<sup>e</sup>raise as tea<sup>c</sup>ac ón lo<sup>d</sup>áil go mimic go r<sup>c</sup>í baile uí báoigill ra d<sup>e</sup>em lart dapa<sup>e</sup>ise, agus do-ruigne Donncaó muintear<sup>d</sup>ar le captaomí na n-áir<sup>e</sup>rac rin agus tug ré ceud púnt an dume d<sup>e</sup>ib agus aoud<sup>e</sup>ra<sup>d</sup>ar leir cibé pur do bea<sup>d</sup> uar<sup>d</sup> go n<sup>e</sup>deunf<sup>b</sup>oir<sup>e</sup> d<sup>e</sup>ó é. Do bí Donncaó as fuir<sup>e</sup>ac i scoinnar<sup>e</sup> go mbea<sup>d</sup> na trí n<sup>e</sup>óte reo in aoin<sup>e</sup>tea<sup>c</sup>ac aise .i. Concú<sup>d</sup>ar do beir imig<sup>e</sup>te cum na fair<sup>e</sup>ise agus ceann de na háir<sup>e</sup>raigib lo<sup>d</sup>áileaca do beir inneam<sup>e</sup>ail ar im<sup>e</sup>tea<sup>c</sup>ac agus san don áir<sup>e</sup>rac eile do beir inneam<sup>e</sup>ail ar im<sup>e</sup>tea<sup>c</sup>ac ac<sup>c</sup> i. Ac<sup>c</sup> táimis rceula ó Corcais lá go raib Concú<sup>d</sup>ar imig<sup>e</sup>te ón cuan rin go r<sup>c</sup>í Sean-Sarana agus ráimis go raib ceann de na háir<sup>e</sup>raigib lo<sup>d</sup>áileaca as fuir<sup>e</sup>ac leir an taor<sup>e</sup> an lá ceur<sup>e</sup>na agus san don áir<sup>e</sup>rac eile ann ac<sup>c</sup> i. Do-cuar<sup>d</sup> Donncaó as obair ar an sce<sup>e</sup> an lá rin as tar<sup>e</sup>raim<sup>e</sup>s barraili, mar do bí a fíor aise go mbea<sup>d</sup> Colum as gabáil an

<sup>a</sup> do-deunf<sup>b</sup>ad.

<sup>b</sup> do-geun<sup>e</sup>ar<sup>d</sup>.

<sup>c</sup> foig<sup>e</sup>ro.

<sup>d</sup> toir<sup>e</sup>ar, toir<sup>e</sup>airt.

<sup>e</sup> noiongnar<sup>e</sup>oir.

tréige rin um eadairfú. Nuair do-connaic pé cúige é, do leis pé air sup barrúirle do baim dó agus do tuit pé tar an gcé. Do liúis pé agus do rpeuic pé agus do éiom pé as fuirre le n-a láma agus do-éuaró pé go tóim poill fa dó. Ní deapna Colum aét an fálaing do cáiteam de, agus irteac leir in a díaró. Do beir<sup>a</sup> pé air agus o'fóbaip go mbárfaróe iad araon, aét táinig an báo beas ón ártiác loadáileac i gcabair oirra agus do cuirtead i dtír iad. Tus muintirí Colum go dtí an cairleán iad agus do bíodar as gabáil do Doméad ar fead leat-uair an éluig pé dtáinig<sup>b</sup> pé cúige féin. Do éiom pé as sol annrin agus do fiarfais pé díob cá faib Colum. Táinig Colum agus adubairt Doméad leir:

“A maigirtir a éporde agus a maigirtir ir fearr inr an domhan agus a maigirtir nac fiú mé a<sup>c</sup> mólaó, do bí mo anam tíor in ipreann na bpianta muna mbead a feadar táinig tu as fóiréin oim, mar ir peacac mó-éiom mé, agus iarraim ar Ríg na ngráta agus oir féin a maigirtir maiteamnar do tabairt dam i mo coiréib. Atá mé le tamall maí in áciann le daome atá ar tí do díogbála aét díultaim fearra díob. Atá na Múrais as loig fíor na luibeanna<sup>d</sup> bíonn asat as datusad an eudaig agus atá beirte ban annro ar a dtugtar Síle na mblac agus fionnlám as tabairt gac don cúntair díob. Do bíoir i bfoéair píonnra inr an tír rin aét do éirig cogad roir é féin agus a muintirí agus do tógad uaró na mná rin agus do díolad ar an marfad iad. Agus rin é an uair táinig do mac agus a cúro maírneulac agus do baineadar iad den té do ceannais iad. Aét an píonnra a faib na mná in a foéair an ceud uair, tus pé fa n-a píogacé féin do baint amac<sup>127</sup> agus do éirig leir agus fuair pé cúntar go faib na mná in éirinn. Do airig mé ná tus na mná don cúntar oir in a gcúirfaib féin, agus atá a fíor asat anoir cadé a cúir ná tugadar. Aét do bí mire i dtír na Múrac nuair

<sup>a</sup> ius.    <sup>b</sup> pul táinig.    <sup>c</sup> do.    <sup>d</sup> as loig fearra na luí bíor



táinig an pphionnra rin in a níosáct arís agus is é an náire  
dam é do mhínt duit aet do ceannais ré mé agus do  
cuir ré go dtí éiríe mé as lois tuairce na mban agus  
fuair agus tuar do í agus adubairt ré gur maic an rceul  
iad do beic m' an áit i pabadar, mar go raib coime aise  
go bfuighead ré féin agus na ceannaisce do bí aise uaim-re  
agus uata-rin sac don fíor acá asuib-re i dtaobh na ndaetanna.  
Agus reo<sup>a</sup> liciu duit do bí i mo póca asam cum i do  
tadairt dóib."

Do bam ré an rparán ar a póca agus do tairbeám ré  
an liciu do. Do bí amm Síle na mbláe ar an liciu aet is  
ar éisean do léisrde na focail do bí mnte, mar do bí  
leat-múcad oirra as an uirce. Aet do bí m' an liciu  
gurb<sup>128</sup> fada leir an bphionnra do bí ré as fuigead le ríol  
an Deais fáille agus an fíormlur agus deitneap do deunam  
agus go mbead fáille agus ríce aise nómra nuair tioc-  
paróir.

"Agus, a maigirtir a éirde," arsa Donncaó, "agus a  
maigirtir do fíor mé roir anam agus colann, iarram oir  
arís ar uet Dé mo peacard do maiteam dam. Tadair<sup>b</sup>  
mé an cúro eile dem fíor as deunam m' aicrge roir  
áirí m'óir agus maotai agus as rceadad cum Dé ó  
paróir go paróirín. Aet dá dtiocpá liom, do tairbeánramn  
duit cá bfuil na luibeanna rin as fár m' an nsháiróin aca."

Do bí Colum as ríot<sup>c</sup> anonn agus anall le linn an  
méir rin do ráo do Donncaó agus an dá fíul ar laraó in a  
ceann agus é as baircead le teann-neap na feirge. Do  
glaoas Colum ar na fearaib do bí aise, agus adubairt  
ré leo é do leanmairt. Do-cuadar go dtí teac Síle na  
mbláe agus do buaileadar as an ndoimur. Táinig iongantap  
uirri nuair do-connaic rí na rir go léir leat 'r amuis<sup>d</sup>  
agus táinig críe-easla uirri nuair do-connaic rí an ola-  
tam<sup>e</sup> do bí ar Colum.

<sup>a</sup> as reo.

<sup>b</sup> do-beria.

<sup>c</sup> ríe.

<sup>d</sup> leat amuis.

<sup>e</sup> deallrad milted.

“Orcaíl geata an gáirtoín rín dúinn,” aipra pé den gneat rín.

Do-migne. Tug Donncaó go dtí ppeap pceac é agus do orcaíl pé an ppeap agus do tairbeám pé do an Deapz paille agus an fómilur agus an ríol as earcairt go bpeasda oipra. Do ionntuis Colum ar na mnáib agus do bagair pé a clárbeám oipra agus adubairt pé leó muna mbeaó sup mná iad go ndéunfaó<sup>a</sup> pé blozna díob. Do bíodair as iarraró labairt leir aet ní éirteoáó pé leó.

“Ní éireofinn focal uaid,” aipra pé, “aet tuigib<sup>b</sup> ppeasra ar an sceirt peo : cia ar díob ríob nó cá raabair in búir gcommarde pé bface<sup>c</sup> ríob mo mac ?”

Níor ppeasraodair focal.

“Tógaró na mná rín ar mo raóaric,” aipra pé leir na ppara, “agus cuirtear tar páile m<sup>r</sup> an ceuro ártiac imtígeann<sup>d</sup> iad.”

Do bí átar móir ar Donncaó nuair do aipz pé é rín, agus adubairt pé leir péim go<sup>129</sup> raib a gno deunta aige poime agus go raib cleap díomaom aige, mar do bí pé cum a raó le Colum, nuair do-geobaó pé amar aip, go raib a mac péim ró-mumtearóda leir na mná úo agus go mbaó maic a cum-neam iad do cup ar an t-rligró pé dtiocfaó<sup>e</sup> pé. Tugad na mná annrín go dtí an t-ártiac loadáileac agus iad as sol go tpuaisméileac.

“Ceuro plán cuat, a díarmaro na Soillre,” aipra pionnlám, “cibé áit i bpuil tu, agus ip asat-ra do bí an ceart nuair adubairt tu linn san don muminim do beic asainn ar an leicéirí pleamam.”

Do-cuaró Donncaó ar bóro an ártiaiz in a bpoairi agus an faró<sup>f</sup> do bí mumtir Coluim as tabairt órouigce do na maipneulaóaió agus as deunam maizaró leir an scaptaom fuair pé caoi-ar é péim do cup i bpolaé i bpoll éisim m<sup>r</sup> an ártiac. Do labair an captaom le Donncaó

<sup>a</sup> noiongnáó.

<sup>b</sup> tugaró, tabrairó.

<sup>c</sup> pul do-connaic.

<sup>d</sup> imtígear.

<sup>e</sup> pul tiocfaó.

<sup>f</sup> an peao.

annrim agus adubhairt ré go raib eagra air cupi cum na  
 fearrge mar go raib rtoirim as teact. Act adubhairt  
 Donncaid leir ma<sup>130</sup> deunparoe<sup>a</sup> don moill sur bagoal  
 go dtiocfaid Colum ar at-rmuameam agus go gcuirfead  
 ré fíor ar na mnáib agus go ndeunfaid ré ná tabairfaid<sup>b</sup>  
 ré bhead oira go dtiocfaid a mac abaille. Do tairis ré  
 cúis ceo púnt don captaoin annrim agus do buaid an  
 traimnt air agus do cupi ré cum na fearrge.

Nuair do arius ingean an Seapaltais, an cailín a raib a  
 muntir as a tabairt le pórad do Concubair, nuair do  
 arius rí cad do bain do. Síle na mbliat agus dá bean  
 coimheacta, do fíarfaid rí de muntir Colum cá raib  
 Concubair. Adubhairt léi go raib ré ar an bfairrge agus  
 sur fás ré cuan Corcaige marom an lae rim agus ná bea  
 ré as capad go cionn coicteir. Do labair rí leir an  
 teactaire tuas an rceul ó Corcaig agus adubhairt ré go  
 raib an t-áitneac i gcóir cum imteact nuair do fás ré féin  
 an cátair agus go raib ré deimneac go raib rí leat-rligea  
 roir éire agus Sean-Sarana fa an am rim. Act do bí rex-  
 tuine ann as éirteact leir, átair Óiamuro na Soillre ba  
 é é,\* agus adubhairt ré sur dóis leir féin ná raib, mar go  
 raib an rpeir lán de eirteactaib agus de rcuabaib<sup>131</sup> agus  
 go ndeunfaid<sup>c</sup> ré sur mó de diall<sup>d</sup> do bea as Concubair  
 iona dul i gcomntabairt a bároite agus a leitéro de óro-  
 deallraid ar an airmir, agus sur dóca go raib an t-áitneac  
 i gCorcaig fóir aise. Do-cuaid ingean an Seapaltais  
 annrim agus fuair rí cóirte ceitire capall agus do imtis rí  
 léi go Corcaig agus ba uatbárad an oróce do bí aici as dul  
 ann le gaoit agus fearcainn, agus nuair do fíor rí an  
 cátair cad do-cífead rí as an cé act áitneac Concubair.

“Mile burdeacar le Dia,” arfa rí, “ní cruaidtan in  
 aircio fuair as teact annro.”

Do innir rí do Concubair annrim cad do bain do na mnáib,

<sup>a</sup> do-geuntaoi. <sup>b</sup> go n-abrócad ré ná tiubrao. <sup>c</sup> n-abrócad.  
<sup>d</sup> céill. \* Or, ba é átair Ó. é.

asur ní faib a fíor aise cao do bað fearr tó a<sup>a</sup> deunam. Aét adubairt ré so faib ré fém asur a muintir iméighe cum na fairise an lá poime rin asur sur braitheadar so faib rtoim millteac as teac le gaoit anoir andear asur sur capadar aif asur so faib easla air so mbáðfaróe an t-áitíac a faib na mná uirri, “aét muna bfuil rí bárdte ceana, ní bfuighead rí beit i bpaon ón áit do fás rí.”

Do-éuaró laige beag an an ngaoit um naoi a<sup>b</sup> élog ar maidm asur do-éuaró ré cum na fairise asur do-righe ré oipeac ar baile uí Baoigill. Asur timceall ré a élog um éráctóna do-conheadar an t-áitíac amac uata asur i an-óimín inr an uirce asur san rnat de na reóitáib uirri. Tus Concubair leir ó Corcais an ríce fear do ba fearr dá faib inr an áitair, asur adubairt ré leó ná faib a fíor aise aét so mbað féroir so scaitíroir tioro do deunam, aét ná faib don pur uaró ar muintir an áitíais rin aét so leiríroir tó na mná do ábairt leir tar n-air<sup>c</sup> so tóí a áitair cum so mbeað fíor an rceíl aise, nó cao do bí as a áitair in a gcomne. Aét nuair cángadar gairro don áitíac, do iarri muintir an áitíais oirra teac i gcongnam tóib. Do-éuadar mar ní faib don deallíac ácrann oirra. Do-éuaró Concubair ar bóro éuca, asur adubairt an captaom leir na mná do ábairt leir dá mbað máit leir a deunam asur surab é a áitair fém do éuir ar bóro iao, aét so rabadar fém as capad ar baile uí Baoigill aif cum oeriuíga<sup>d</sup> do deunam, má tóíga<sup>d</sup> ré ar ceuo ann iao.<sup>132</sup> Adubairt Concubair so tóíga<sup>d</sup>. Do mnir an captaom tó annm so faib fear ar bóro aise do bí as faíabáil báir, Donncaó Mór do ba amm tó, so faib ré as iaríaró an t-áitíac do coimeuo ar an bfairise asur san capad aif ar baile uí Baoigill asur sur éirí<sup>133</sup> roir é fém asur na fearaib asur sur fáit ceann aca é mar nac túirce focal ioná rían as an loáileac,<sup>134</sup> asur so otus ré poim airíro tó fém ar n-imteac tóib aét ná faib a fíor aise caoé an fuadar do bí fé.<sup>e</sup> Do-éuaró Concubair as feucamt na

a do.

b den.

c tar a n-air.

d oeríge

e raoi.



mban annrim agus do bíodair i ndeireadh a n-anma le heagla agus le reannradh aet ir gairid go raib an faotham aca nuair do-connadair Concubair. Dhubradair leir go rabhadair an-buardeairta mar gheall ar an méid do bí roir<sup>135</sup> iad féin agus a dcair aet gurib é Donncaó Mór do cuir an euscóir oirra. Inr an éamc dóib táinig an captaom irteac mr an cábán agus do iairi ré ar Concubair dul as feucamt an fír tinn go raib ré as glaothac air. Do-éuaró agus do bí Donncaó rínte ar leabairó agus ní haon bár bpréige do bí aige mar do bí ré as tairiamgt ar an tríoirmairdeact. Do innir ré do Concubair cao do bí deunta aige agus ir ar éigean do cuir Concubair é mar do bí ré as rreabhaoiró tré an scamt. Aet do ppeab ré in a fúide go hobann agus do labair de gúc áro :

“Cuirinnis ar an sean-gamall rin do ppeab irteac mr an bfairrige i mo díaró cum mé do fádbáil, agus mé as leigint oim go rabar am bádhó agus gan domneac ó tráig mloir go heocail do buarófeadh oim mr an rnam, agus mire as reitirdeact ré<sup>a</sup> i mo éiríde. Ó, ir é an greann go bár é.”

Agus do cuir ré riari, agus mar rin do iméig ré.

Nuair do airis Colum an rceul, ní cógradh ré a ceann le náire, agus dhubairt ré :

“Doir gan éiall<sup>b</sup> deunann<sup>c</sup> réir<sup>d</sup> an aróberpreóma.”

Do pórad Concubair agus Síle na mbláit timcheall ré reacthame in a díaró rin, aet ní rcarphad rí le fionmlám ná na páirtí agus do-éuadair go léir cum comharóte mr an éirleán. Dhubairt muntir na háite cibé mar do bí rí féin go raib fear maic aici, aet gur ait a gno go bporphad domneac de sean-éirib na gCinnéirdeac bean ná raib ríor a ríoinne as domneac. Do bí mac ós aca i gcionn na bliadhna agus dhubairt Síle na mbláit leó Colum do tabairt mar amm air, mar do brait rí ar an sean-oume go raib an náire do bí air roimpe nuair tugadh tar n-air<sup>e</sup> i as lean-maint de i gcomharde. Do lar an fear boct le hácar

<sup>a</sup> as magadh faoi, or as gáire faoi.  
céill.

<sup>e</sup> do-ghní.

<sup>c</sup> tar a hair.

<sup>d</sup> ríar.

nuaire do airmis ré cao aoubairt rí agus do-éuaró fíde bliadain óige aip.

Nuaire do bí Concubair as imteacht cum na fairrige lá, tug Síle na mBláit pictiúir beas do do-ruíne rí féin. Ba é a pictiúir féin agus a leim é. Do cuir ré an pictiúir ar rlabharó óir agus do cuir ré an rlabharó timcheall a miumil agus do fíarfais ré d'í an mbeaó don ruo tabairt ré abailé cuici. Aoubairt rí nuaire do bí rí i dTír na Múrac go b'aca rí ríoda breasóa aca agus fílleaó<sup>b</sup> de rin do ceannac d'í.

“Ba dóig liom,” aipra Concubair, “nuaire do bí tu ann, ná leigseáó an amgceir duit a leicéro do tabairt fa ndeara ar don cor.”

“Ó're go deimín duit,” aipra rí, “tugair. An faró<sup>c</sup> ip beó i an bean mairpró an rriagardéacht in a rúil.”<sup>136</sup>

Do bí an baile go huaisneac nuaire do bí Concubair imtichte agus do ceap mgean an Seairltaís amhán do Síle na mBláit mar gheall aip féin agus an luins do bí as luarceó ar an cuinn agus supb i bláit ba Síle leir Síle na mBláit,<sup>137</sup> aét níl na focail in a gceairt asam cum iao do tabairt do doimneac. Do téigseáó Síle na mBláit agus fionnlám amac as riuabail gac don tráchnóna coir trága agus an leanó beas aca. Do bí rliogán órda aip rlabharó airmro as Síle na mBláit agus é ceangailte dá cpior. Ba é Colum tug d'í é, mar do airmis ré go mbíoir as d'ul go d'í tobair acá coir trága cum an t-uirce do ól agus ná bíóó aca cum é do ól ar aét a dá bair. Aét an tráchnóna ro, nuaire do bí an t-uirce ólta aca, do fanadar in a ríode aip popt breasóa féir do bí le hair an tobair mar do bí ré brotallaac agus do bíodar corca ó beir as iomcáir an leim ó Cluam fíaró a faro rin rligseáó.<sup>138</sup> Le n-a linn rin táimis báó beas ipceac aip an tráis agus cúigeari feari innte agus bairille aca. Níor cuir na mná don ruim ionnta mar ip minic tagaó<sup>d</sup> mairneulais go d'í an tobair rin fa d'ém fíor-uirce. Aét nuaire táimis na ríir gairro dóib ríugadar oipra agus tugadar leó iao, agus iao as rcepeaóó agus as béiceaó, go d'í an báó

<sup>a</sup> do-beuráó.

<sup>b</sup> corin.

<sup>c</sup> an fearó.

<sup>d</sup> tigeaó.

beas agus amac leó annam as iomparán ar a n-óiceall go dtí an t-áitíac Iotháileac do bí amuis as fuireac le feól. Do bí muintir an baile as obair ar an bfoirmar agus do fíotadar go léir ríor go dtí an trág, rpealadóirí agus mná ceangail agus páirtí mar bíodar, agus iad as sol agus as liúghraí. Áit ir ar an gcé do éirís an gceóm nuair do-connait na fir do bí ann cao ba cor do na mnáib, agus i gcionn chúis nómantí<sup>a</sup> do bí báro agus ríce as bfuireac na fairrige, as muot d'iarraict<sup>b</sup> ar an áitíac, agus ní hiaio a bparíreaca do bí dá ríac as na fearaib do bí ionnta. Le n-a linn rin do bí bualaó agus gleitearán ar bóro an áitíraí agus na fir as muot ir na teuduib ar nór dubhan-allaí agus do bí a ríab de feóltuib aca in áitíoe uirri agus iad as tarraing na gaoite go teann fé<sup>pe</sup> táimis na báro beaga i ngorraict ceo ríat dóib, agus amac leó cum na fairrige roir ó deap. Do ear na báro beaga tar n-air annam. Do bí na fir dá ngearíac féin le buile agus as tabairt aghar a mbéil ar a céile, gac doimneac aca as iarraio a mílleán do cup ó n-a n-oorur féin.

Nuair do-connait gile na mbíat na báro beaga as carao, do buail rí a dá bair :

“Ó nac é an truaí míuie rinn,” arfa rí, “agus nac é an react otruas míuie rinn, fuadaigíte ó n-ár muintir féin agus díolta as na míraicuib agus fuadaigíte arís ón truib reo ir giorra dúinn anoir ioná ar muintir féin. Ó a míc mo éiríoe,” arfa rí agus i as ríleac na ríara deór.<sup>d</sup>

“Éirt, a leinb,” arfa fionnlám, “agus ná bí as sol mar rin. Atáimio ar láim Dé agus atá ríor a gno féin aise rin.”

Tug an captaom cábán dóib agus adubairt ré le fionnlám gurá é toil Ríí na hIotháile a uirraim rin do tabairt do féin ríor do cup ar a mgin leir,<sup>139</sup> agus nará dóib leir go mbeaó don fearis ar an Ríí muna mbeaó ré mí-fárta leir an bóroac do-migne rí.

<sup>a</sup> móiméioí.

<sup>b</sup> as tríall ar.

<sup>c</sup> ríal táimis.

<sup>d</sup> na bfuirar n-oeór.

## Curo .a. seact.

Nuair do-éuaró Concúbair go dtí Cachtair na Múrac ír ar éigean do aicín ré í. Do bí tigíte nua dá n-éumam i n-gac don áit, agus do bí an teampall móir in a foctrac agus neantóga agus canntarínasail as fáir aníor tré an uirlár ann. Do hinnipead do go raib cogad roir iad féin agus Rí na hIodáile, agus sup buad an Rí orra mar go raib a curo raigdiúirí ró-oilte dóib. Do fil na Múrait nuair do bead seactaí na cactrac dúnta, dainshigte aca ná bead don fágbáil as na hIodálaib dul tar na fallaí ná iad do bpiread. Adt do cuir na hIodáiligh an cleap úr i bferóm do bíod aca sac don ráite ar an macaire as éumam cleactad arim, agus do bíodar irteac mī an cachtair eua le hionpód na baire, agus na Múrait as muot<sup>a</sup> i bpoill 'r i bpoirirí uata mar do muotrad<sup>b</sup> lán mómféir de éomínib ó éraor éaor-éaigh na scon. Ir iomda máctair ann do bí as caomead a mic agus ir iomda leanb do fágaó ar éad na ríardae ann agus a éad in a éiteán<sup>c</sup> agus san tuairisc a muntipe aise, agus ir mairis do bead as brait ar an raigdiúir cum trócaire do éumam ari. Adt nuair do bí an cachtair agus a raib imte fa rmaet as Rígh na hIodáile, do cuir ré fear a ionaró féin ann agus do órdais ré dóib fa pian<sup>d</sup> a n-óigbála agus a sepeacta a péir rin do éumam. Mar rin do bí an rceul aca nuair támis Concúbair ann. Do-éuaró ré san moill as ceannac na n-earmad do bí uad don ártiac, agus nuair do bí an lart irtis aise, do fiarfaigh ré de éume éigin cá raib margaó an tríoda agus do tairbeam ré do é. Do bí an díoltóir in a fearam in áirde ar bóro agus do bí an ríoda in a filltib leartiar de ar bóro eile do bí níor doirde ioná an bóro rin agus dá fiéro rlat i n-gac fillead ée.

<sup>a</sup> muot.

<sup>b</sup> do muotrad.

<sup>c</sup> toiteán.

<sup>d</sup> péin.



“Sioda na Múrac annso agam,” arsa an díoltóir.  
 “Sioda na Múrac agur é díolta agam go dtí don fílleadh  
 amháin, agur is é an fílleadh is fearr atá oirra é. Ní gile  
 gal na spéime ioná é, ní míne bláic na mbánta ioná é, ní  
 muine ar caiteam<sup>140</sup> reól lunge, ioná é, agur<sup>141</sup> cia éir-  
 fiú<sup>a</sup> in airgead dam é?”

Do labairt síce dume in doimpeáit. Uaithéar ba ead an  
 reneúad agur an bualaí do bí aca. Áit do fan Concubair  
 san labairt go raib ré fa beirt aca.<sup>142</sup> Do labairt ré  
 annsin agur do éir ré in dá púint tóir<sup>b</sup> d’aon iarráit  
 é. Do fan ceann aca in a éirteáit<sup>143</sup> agur do bí ré  
 fa Concubair agur an fear eile. Níor aitim Concubair  
 cia do bí in a coime ag ceannac an tríoia. Ba é an  
 pñonra Dub é áit ní raib aitim fearran air,<sup>144</sup> mar m-  
 an éogaí do bí roir é féin agur Ri na hiodáile fuair ré  
 buille millteac de clárdeam do fás pian an gearra ó  
 n-a fúil éle anuar go dtí a gail deir,<sup>c</sup> rlan mo com-  
 arca.<sup>145</sup> Do-éuarí an pñonra púint tar Concubair, agur  
 má do éuarí, do-éuarí Concubair trí púint tairir rin air  
 agur do fíil ré go raib an fílleadh aige. Agur do bí, leir.  
 Áit ba é beir do bí aca, doimneac aca do foláir<sup>d</sup> don  
 airgead a lám do tógáil, agur nuair do tóg Concubair a  
 lám an uair d’éirdeanac, do-connaic an pñonra pian a  
 rme féin ar a lám agur do éir ré uallair ar agur  
 doubairt leir na raigdiúirí an fear rin do gabáil. Do  
 gabad ar an áit rin é. Tugad ór comair an breicim annsin é  
 agur is gearraí an éirí do bí air. Do tairbeam an pñonra  
 an pian trí-cúmneac do bí ar a lám agur do deairbais ré ná  
 raib reian m- an doimhan do fás<sup>e</sup> an pian rin in a diarí áit  
 a reian féin. Do innir ré don mbreicéam annsin cionnur do  
 goirí ré na mná uairí agur do d’aoir an breicéam cum báir é.

1 gcionn mí<sup>e</sup> in a diarí rin do bí crioí móir in a

<sup>a</sup> éirfeair.

<sup>c</sup> deir.

<sup>b</sup> i ndá púint tairra.

<sup>d</sup> do foláirfeadh, do tairgeóadh.

<sup>e</sup> míor

fearam aca in lár<sup>a</sup> an máisgar, agus tugad Concubair amac ar an bpríorún cum a érocta. Do bailis na daoine irteac ón tuait. Do bí an maisgar dub aca, agus ní faib don fúinneós tarc timceall an máisgar ná faib daoine as feúcaint amac airte. Do bí pálás móir saimro don áit i faib an éroc deunta aca agus ir ann do bí fear ionaro Rí na hIodáile agus uairle an baile. Do bíodair in a furde in áirde i bfuinneós móir leatam as feúcaint ríor ar an scoimtionól agus ar an obair do bí ar riubal. Do ciúnaís an coimtionól d'aon iarract, agus táimis Concubair agus na saítoirí ar an maisgar. Ir annrin do érom sac domneac as liúgrais agus as reneucad, aet níor cúir Concubair don ruim ionnta aet beir as feúcaint i scoimnaide ar puo éigin do bí in a láim. Do fearais<sup>b</sup> ré in áirde ar an scoic agus do ciúnaís an coimtionól arí. Do érumnis an érocaire an teud fa n-a mumeul agus do tarraing ré air.<sup>c</sup> Ir annrin do labair fear ionaro an Rí:

“Scaoil an teud rim, a érocaire,” arís ré, “go mberd a fíor agam cad atá in a láim rim.”

Do bair an érocaire ar a láim é agus tug don bfeair ionaro é. Cad do bead ann aet pictiúir Síle na mBlac agus a leimb. Do érioc an fear ionaro le rannarad agus táimis dae na cailce ar a agar.

“Scaoil an fear rim in ann Rí na hIodáile, agus cibé cúir atá aguib in a comne deunard i do pléide ór comair an Rí féin.”

Do rcaoilead Concubair agus do cuiread an caiteam airmire i morda ar na múraicuib an lá rim.

Do bí an príonnra Dub taob leir an bfeair ionaro, agus nuair do-connaic ré an pictiúir, adubairt ré:

“An bítearinnac! Dá bfeiceodamm<sup>d</sup> an pictiúir rim lá na cúirte, do bí an dá deimneact ar an gcúir agam. Sin é pictiúir mo feirbírís féin, i rim do cós an fear rim uaim.

<sup>a</sup> i lár.

<sup>b</sup> do fear.

<sup>c</sup> uirri.

<sup>d</sup> bfeicim.

Taobair uam é, a fíri ionaid, go dtairbeánra mé do Rí na hIodáile é mar comartha go bfuil an fírinne agam.”

Ní raib fíor an cúrra in a ceart ag an bfeair ionaid agus do bí eagla air go mbaó féoiir go raib ré ar mearbhall agus nárb é pictiúir Síle na mBláir ar don cor é agus do ríob ré go dtí an Rí agus doubairt leir go raib na Múraig cum fear do éioáir ar gearán an Bhuonra Dub agus gur fíil ré fém in ar deiréad, ó ir fuo na leir na Múraig do bam an fear ro, go mbaó féoiir go mbead mátair cúir an acraim in a éioáir<sup>146</sup> agus go mbaó fear an gnó do fágbáil fa an Rí fém. Agus ní deapna ré don tráct ar an opictiúir.

Tugad Concubair ór comair an Rí agus do-euad an Bhuonra Dub ann in a focair. Do bí an Rí in a fíoré i scaoair uapal na hIodáile, agus an coróin ar a ceann,<sup>147</sup> an trlat ríogda in a dóro aige, agus an fálaing deairt órínáir ó n-a guailnib go talam air. Do bí na huairle in a fearam taob tair de ar a lámh deir agus ar a lámh clé agus do bí deicneabair raigóirí in a fearam i scomne an fála<sup>a</sup> ar gac taob agus gac domneac aca agus a fleag le n-a air agus iad go léir com roair, ciúm le comleoirí. Táing an Bhuonra Dub agus Concubair irtead in domfead. Do fíublaig<sup>b</sup> Concubair ruar do iarraict ar<sup>c</sup> an Rí agus do umlaig ré dó. Do bí ré com rnaróte le rnatáro ag pñorín na Múrac aet ní raib reat ná eagla aige poim an Rí ná poim na huairle agus iolmaitear an treamp in a otugad é, uairleact gan dñaróeact in a fearam agus in a fíubal, rin é do bam an geit arta go léir. Do bí an Bhuonra Dub in a fearam le n-a air agus a cíor-fíacla noctairte aige agus iad com feicronac le cleite bán i ríatán lonoub. Do bí pictiúir Síle na mBláir agus a lemb in a lámh aige.

“Atá annro, a Rí,” arar ré, “an fear do tóg uaim mo feirbíreac fém. Do ceannaigear ar marcad na Múrac i.”

<sup>a</sup> Balla.

<sup>b</sup> do fíubáil.

<sup>c</sup> ag tríall ar, or do ionnraige an Rí, or do ionnraige ar an Rí.

“Ír spánda an beir aḡaib, a Þrionnra,” arpa an Rí,  
 “ḡaome do díol aḡur do ceannaḡ ar nór na mbeataḡdeac.”

“Ír spánda rin,” <sup>148</sup> arpa an Þrionnra, “aḡt ír mar rin  
 aḡá, aḡur má aḡá don eugcóiḡ aḡ baint leir an ḡligḡó  
 caiteḡar a málaite de ḡligḡó do ceapaḡ. Tugar luac an  
 treirbírḡ don díoltóiḡ aḡur ní ḡeupḡá” sup ceapḡ an  
 reirbírḡ do baint díom san pinginn de coimlíonaḡ do  
 ḡabaitḡ dam ann.”

“Ní ḡeupḡamn,”<sup>b</sup> arpa an Rí.

“Aḡur nac móḡde an eugcóiḡ beirḡ aca do baint díom?”

“Ír móḡde,” arpa an Rí, “aḡt caḡ aḡeir tupa, a fir  
 óis?”

“Aḡeirinn,” arpa Concubair, “sup fíor ḡó sup bamear  
 beirḡ ban de aḡur aḡeirinn ḡo nḡeupḡainn<sup>c</sup> aḡír é.”

“ḡaḡ féroir,” arpa an Rí, “ḡo mbeiteá reairḡ ḡo leór  
 den cúir nuair beḡó<sup>d</sup> rí pléróte aḡaib.”

“Aḡur caḡ ḡeupḡá,”<sup>e</sup> arpa an Þrionnra ḡub, “leir an  
 bḡear do baimḡeḡ mo cúro díom. aḡur ḡabarrḡ<sup>f</sup> ra  
 mé fém aḡur mo cúro reair do márbḡ?”

“Leis don ceirḡuḡaḡ rin aḡaḡ,” arpa an Rí, “aḡur innir  
 an rceul dam.”

Do innir an Þrionnra ḡub ḡó cionnur mar do ceannaḡis  
 ré an beirḡ ban aḡur caḡ tug ré orpa aḡur ḡo raib ré aḡ a  
 ḡḡabaitḡ aḡaile nuair tug Concubair fé<sup>g</sup> aḡur sup bain ré  
 de iad, aḡur má bam nac raor<sup>h</sup> do reair ré mar sup cúir ré  
 fém a reian trí-cúmneac tré n-a láim.

“ḡairbeáin dam do láim,” arpa an Rí le Concubair.

Do ḡairbeáin aḡur do bí an pian trí-cúmneac uirri.

“Do aḡmúḡir ceana,” arpa an Rí, “sup bamir de iad.  
 An aḡmúḡeann tu ḡo ḡḡuḡair iarracḡ márbḡta fé<sup>g</sup>?”

“Tugar ḡo deimín,” arpa Concubair.

“Níl uamn anoir aḡt do bḡeaḡ, a Rí na bḡeite píre,”  
 arpa an Þrionnra ḡub.

<sup>a</sup> aḡróḡá.

<sup>c</sup> nḡionḡainn.

<sup>e</sup> aḡeupḡá.

<sup>h</sup> raor

<sup>b</sup> aḡróḡainn.

<sup>d</sup> bíaḡ

<sup>f</sup> do-beupḡá.



“Ír ionann iarrfaect mairbtea asur an tóime do mairbad,”  
 aipra an Rí, “aet innir dam an méro reo, a fíir óis, ná fuil  
 pocat le náó asat aet domáil<sup>14a</sup> do tabairt i ngeac don  
 éionnta?”

“Níl pocat le náó asam,” aipra Concúbair, “aet an  
 méro adubairt mé, so ndearnar é asur so ndeunpaim<sup>a</sup>  
 aipir é.”

“Tabair do bpeact, a Rí,” aipra an ppuonnpa Dub, “níl  
 pocat le náó aise. Asur dá mbead fém, atá an pictiúir  
 reo asam cum é do bpeugnusaó. Aitnim-re an pictiúir  
 reo, asur aiteann mo feirbírís é, surab é pictiúir ceann  
 oe na mnáib do tógaó uaim é. Asur fuaraó<sup>b</sup> an pictiúir  
 reo aise.”

Do cairbeám an ppuonnpa Dub an pictiúir don Rí. Da  
 dóis leat sur rplannc do buail an reampra in a iabadair.

“Pictiúir mo mgeime fém annro!” aipra an Rí, “mo  
 mgean fém ceannaigíte as an bpeair dub ro!”

Muna mbead sur tós an Rí a dá láim dá coramte<sup>c</sup> do  
 bí dá fíero pleas ráitte in an ppuonnpa Dub.

“Ná mairb mé, a Rí,” aipra ré, “ná daor cum báir mé.  
 Níor innir pí dam-ra ná do domneac ciarb i fém. Dá  
 n-mneópaó, ní leompaó domneac oipeaó ’r feucamnt uirru.”

Dá méro iongantap do bí ar an bpuonnpa, ní lusa iongan-  
 tap do bí ar Concúbair.

“Innir dam cá bfuair an pictiúir reo,” aipra an Rí  
 leir, “asur cia hé an leant ro.”

Do innir Concúbair do annrimgeac don puo mar do bí. Ír ar  
 éigean do bí deipeaó le n-a cúro camte nuair do puot<sup>d</sup>  
 teactaire irteaó cuca le pceula so raib Síle na mbliat  
 asur a leant asur fionmlám in an catair aca. Tugaó ór  
 comair an Rí iad. Dó cat Síle na mbliat i fém ar a  
 glúinib asur do iarr pí pároun air.

“Éirís, a mgean mo époróe,” aipra ré, “Míre baó cóir

<sup>a</sup> ndionghaimn.

<sup>c</sup> corpann

<sup>b</sup> ruit.

<sup>d</sup> do pu.

pároun do iarriaró oir-ra, agus gabaim mo feacht míle burdeachar le Concubair ó Cinnéroe tug raor ó na Múraib tu. Do bíor as iarriaró euscóir do deunam oir le tu do tabairt le pórad do pñionnra na hAlemáine. Nuair fuair an litir rin uair, do dubaó mo éiríde i do éinne, agus adubairt mé an mí-áó do éuairir duit féin go raib ré oir. Aét táinig coşad roir rinn-ne agus muintir na hAlemáine agus do duit mac mo deirbfeir<sup>a</sup> mñ an coşad rin agus ní raib domneac asam annrin dem muintir féin a otadair-  
fainn<sup>b</sup> an ríogacé dó i mo óiaró. Do éinnis mé oir-ra agus do orcail Dia na tñócaire mo éiríde agus do bam ré ar an t-óic do bí ann éuşat, agus do éuirear do éuairir i nşac don áit agus ní bfuairar í. Aét le déiréanaisge tug captaom áiréaisge loóáilş rceula éuşam go raibair as baile uí óaoigill agus tugar órouşad dó tu do tabairt i leir.<sup>c</sup> Ní maic liom tu do éamead ar an am ro, aét adairim leat go mbaó fearir liom go mbeicéa pórtas as pñionnra na fñamnce nó as pñionnra na Spámne ioná as éireamnac ná fuil morán den uairleacé as baint leir.”

“Gabaim pároun asat, a áair,” arar rí, “ní ní an fuil uairlişeann<sup>e</sup> aét an éiríde, agus dá aoirdeacé iad ríşte agus pñionnraí na heóirpa ní éuirfinn domneac aca m don beul amám le Concubair de fean-éreib na şCinnéroeac.”

Do iarri an Rí oirra fuiréac m a foóair i şcomnarde aét adubairt ná deunfaróir<sup>d</sup> aét go bñanfaróir mñ an loóáil şac don bliadain ó Şamam go bealtame, agus ó bealtame go Samam m éirinn.

Lá ar n-a bárac do iméis muintir an páláir go léir amac mñ an éuan go otí an áit m ar bárad áiréac pñionnra na şnéise, agus do-éuaró fñ as obair ar an áiréac agus do éşadair aníor í. Do bí tñiorcár na şelos agus fuama ar şac órólac di, agus ba deacair a aicmt şuib i rin an t áiréac do bí fuilşte as blácanmaib agus as duilleabair.

<sup>a</sup> deirbfeachar.

<sup>b</sup> otuibfainn.

<sup>c</sup> uairlişear.

<sup>d</sup> oiongnaróir.

<sup>e</sup> ille

“Do b’í píopa rean-feoil caitte ar na cláiríochtaí m’ar an áit in ar éuit an crann, agus nuair do tógadair an reól, fuairadar éanáma bhíonnna boct na Sreisce tíor ré<sup>a</sup> agus an trleas do mairb é ráitte m’ar an áomao. Do éiom na mná as sol agus as lógad agus tugadair a éanáma leo go dtí an Sreisce agus do cuirteadar m’ar an peilis iad le hair a muintie rém. Agus nuair do-éuaró Síle na mBláit tar n-air<sup>b</sup> go dtí éire, do iarr sí ar m’ghin an Searpaiteas focail do ceapad cum iad do cur ar an leac.<sup>c</sup>”

Do leatanais an rceul timceall ar fuo na dúitche go léir go raib Síle na mBláit tar éir teact tar n-air<sup>b</sup> agus go raib sí pórtá agus go raib mac ós aici, agus do bairigeadar irteac m’ar an mbaile móir agus adubairt an Rí leir na hoifisig iad do leigint irteac ir na gáiríonib agus fíon do cur as fuot ann in áit uirce agus cóirir do ullamugad fa gac crann. Nuair do bíodar go léir irtig táinig an Rí go dtí doir ar páláir agus do b’í Síle na mBláit ar a lámh deir aise agus Concubair ó Cinnéroe ar a lámh clé. Do síl Concubair ná rtaofoir den liúghais go b’ráit. Do beir<sup>149</sup> an Rí ar an leand ó Síle na mBláit, agus do labhair ré leo:—

“A uairle agus a daome muintearóda, roir fearaib agus mnáib mar atá rib, as reo díb buir bhíonnna, Colum ós ó Cinnéroe ó baile uí Bhaoigill.”

“Sé n-a beata agus móir-íláinte,”<sup>150</sup> arfa ríad, “go mairb ré a ainm agus a ílomme.”

“—— agus ir é beró<sup>d</sup> mar sí oirib nuair do-geobad-ra báir.”

“Go mbaó fada go bfeicear an lá rin,” arfa ríad.

“Ámen, a tigearna,” arfa Síle na mBláit.

<sup>a</sup> faoi.

<sup>b</sup> tar a hair.

<sup>c</sup> lic.

<sup>d</sup> bíar.

## NOTES

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Abbreviations :—SC, *Seán-ċaint na n'Óeirí* ; CCC, *Cnó Coilleadóir* ; CT, *Cnuasraċt Triaċa* ; AO, *Ártrac an Óir* ; BK, Dr Bergin's, "Stories from Keating" ; TS, "Three Shafts," Atkinson ; PH, "Passions and Homilies," Atkinson ; KH, Keating's History, Irish Texts, reference by number of line for Vols. II and III, by page and number of line for Vol. I ; FM, *Filíre na Máige*, Fr. Dinneen ; passages for which no source is given are from the folk-speech.

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<sup>1</sup> The information conveyed in this relative clause is found in the words *ġite na mbláċ*. This name, therefore, is the logical predicate. See note on predicate at end.

<sup>2</sup> The houses and gardens covered the ground, hence so many acres are said to be "under," *ra*, them : cf. AO II, 8.

<sup>3</sup> "Not less in sweetness was the sound of the water rising in foam in twenty basins of stone, white, red and blue, (stone) carved so as to fit together, fashioned into figures which your eyes would deem more life-like than the fish swimming in the water."—*riaróte in a céile*, *lit.* "carved into one another."

The noun relating to *a céile* is usually conceived in a distributive or partitive sense. *Cloċ* is here understood to mean "each stone," or "every stone ;" *ro rtracac an mac tíre ar a céile*, "the wolf was torn to pieces" i.e., "each limb was torn from its fellow" ; *baineann an aimpeari ráram rá céile*, each phase of weather takes satisfaction from its fellow—i.e., from another phase ; *ro busileacac ar a céile*, they, i.e., each of them struck his fellow, or the other ; *níor tóin mé rúil ar a céile le reacáim*, I did not close an eye for a week, i.e., a lid of an eye on its fellow-lid, or, the upper on the lower covering ; *cumasc na fóla fén for a cheli*, an intermingling of blood, i.e., a mingling of one part with another, PH 7789 ; *is min-durdhai duinn . . . a cheli do marbad*, it is unnatural for us to slay one another, i.e. for each of us to slay his fellow, *id.* 7503.

We do not say *ón reacáim go céile*, but *ó reacáim go reacáim* : cf. *ó aimpeir go haimpeir*, KH I, 22, 85 ; II, 5912 ; III, 5496 ; *ó bliacáin go bliacáin*, *id.* III, 5476. We use *go céile* only of a pair of things, as, *ó lám go céile*, *ó rúil go céile*.

<sup>4</sup> *Go* *otí* uniting with the article forms one syllable, *óion*. It is treated as a preposition in the *Óeirí* : it aspirates noun in sing.,



if initial be *c* or *p*, and eclipses other consonants (see AO 89, 24). The treatment of initial *p* varies; usually, it is eclipsed, especially if the noun be feminine.

<sup>5</sup> "But as regards the sweet fragrance of the flowers, night and day were alike."

<sup>6</sup> *ταίριον* for *ταίρις*: perhaps we may compare *ῥαεῖον* for *ῥαεῖς*.

<sup>7</sup> The subject is separated by *μηδὲν* from its verb. This frequently occurs if the subject be a long phrase, as here, viz., *παῖς τοῦ ἐλκῶ-μαρμαρι* . . . *ἀγα*: cf. *ἀτά δὲ νεαρὺς τὸν ἐλκῶ-μαρμαρι* *ἀν* *νεῖτε-ρε* *ἀν* *νὶ* *λέδεται* *παν* *41* *εἰρητὶ* *παν* *λεῖδαι* *ἐλάτῃ*, KH III, 54.

<sup>8</sup> "Each wall in each of the rooms was covered by a single picture."

<sup>9</sup> "It is he who would understand how ingenious are the wealthy in procuring every appliance for comfort and in inventing everything to delight their minds."—For the *α* before *γευρῶν*, see AO 107, 23. The *α* is in apposition with the phrase *ὅσον* *λυτ* *ἀν* *τραυρῶν* *δὲ* *κεῖται*, "the ingenuity of it, viz. (of the manner in which) the wealthy are engaged in procuring," etc. *α* is the proleptic pronoun. For its other uses see AO 86, 4.

<sup>10</sup> "To hunt the wild pig." Our name for the hart's tongue fern is *κνεῖν* (i.e., *κνεῖν*) *να* *μου* *πιάτ*, "wild pig's garlic." *πιάτ* is often prefixed: *πιάτ-ἀπατ*, TS 208, 7; for other examples see Windisch Ir. Tex. I, vocabulary. The adj. *πιάτ* is now commonly used to denote the wild state, the opposite state being variously expressed: *ἀν* *λατ* *πιάτ* and *ἀν* *λατ* *τῖν*; *ἀν* *κοῦδαι* *πιάτ* and *ἀν* *κοῦδαι* *τῖν*.

<sup>11</sup> The article is usual with the names of countries: *Ῥί* *να* *Περσία*, *Ῥί* *να* *Σπάρτη*, *Ῥί* *να* *Ὀρεῖται* *Μόνη*, *ἀν* *ἐλκῶ* *τον* *Διφύ*, TS 153; *παν* *Σικιλία*, *ιβ*. 184; *λυτ* *να* *ἡλῖν*, *ιβ*. 160; *ὅν* *ἡλῖν*, KH II, 478; *ἀν* *ἀν* *Σπάρτη* *νό* *ἀν* *ἀν* *Ὀρεῖται*, KH III, 69. The article is omitted, KH II, 775: *Ῥί* *ἐλκῶ*. It is not used with *ἡλῖν*, except in the gen. case. It appears to be used with this case (1) after a word denoting dimension: *ἀν* *πατ* *να* *ἡλῖν*; *ὅν* *ἡλῖν* *μαρ* *νό* *πατ* *να* *ἡλῖν*, KH III, 631; *πατ* *να* *ἡλῖν*, KH I, 130, 39; *κοῦδαι* *να* *ἡλῖν* *το* *πῖν*, KH III, 86; (2) when the gen. is, in sense, in app. with the preceding noun: *ἀν* *πατ* *να* *ἡλῖν*, KH II, 5804; *οἰκῶν* *να* *ἡλῖν*, KH II, 961 and 767. The article does not appear to be used by Keating when the gen. is objective, that is, when it may be conceived as the object of the action implied in the preceding noun: *πατ* *ἡλῖν* *ἡλῖν* (possessing Ireland), KH II, 1354; *ποῦ* *ἡλῖν* *ἡλῖν* (ruling I.), KH I, 84, 55; *πα* *ἡλῖν* *ἡλῖν* (protecting I.), KH III, 76; we may add, perhaps, *πατ* *ἡλῖν* *ἡλῖν*, and *Ῥί* *ἡλῖν*, KH III, 27 and 40. The use of the article in instances outside these

classes appears to be optional. We find *peancúr é.* commonly, but also *vo réir pínnne peancúra na hé.*, KH II, 390. Also *le ppoimáð naoin-cléipe asur ppeálároeadó easailpe é.*, KH III, 536, as well as *ar coiméadó ppeálároeadó na hé.*, KH III, 480. The last quotation in full is : *vo oprougeadó le huairlib éipeann uplamar an tpeancúra vo beit ar coiméadó ppeálároeadó na hé.* The article might have been used after *huairlib*. See, also, KH I, 38, 1 ; I, 104 (first line) ; I. 130. 42 : II. 5931 ; III, 489 ; III, 491 ; III, 505. Present usage prefers the article, but *pianna éipeann* is common : see, also, SC 244. *Alba* appears to be treated like *éipe*. *Sapana* does not take the article.—Some peculiar irregularities in its use with *óile* will be found, KH I, 138–158.

<sup>12</sup> “To continue beating the bushes as they went forward ;” cf. *oá leatadó leir poume*, CCC 6.

<sup>13</sup> “Crying out with all their might ;” cf. AO 109, 48.

<sup>14</sup> “They stood in a curved line facing the front of the wood.”

<sup>15</sup> “Their arrangement was,” etc. “*Δάτ*, the arrangement, the understanding,” is antecedent to the relative clause, *vo bí αα*. In *ir* sentences (*ir é . . .*, *ir í . . .*, *ir iao . . .*), the antecedent is frequently used without the article. The reason is that the antecedent is sufficiently defined either (a) by the relative clause which follows, the relative clause being equivalent to a possess. pronoun or to a definite noun in gen. case, or (b) by the context. Examples of (a) : *ir é δάτ vo bí αα*, rel. clause equivalent to possess. pro. “their,” “*their* arrangement was ;” *ir í breac ruz na reorte vo poum*, K.H II, 837, “*his* decision was to divide the valuables ;” *ir é am támis ré*, “the time of *his* coming was ;” *ir é lion cléipe vo bí in a pōdair*, BK 50, 34, “the number of clergy of *his* company was ;” *ir é cor ar a támis pōgδάτ éipeann Cairbre*, KH II, 3701, “the manner of the Kingdom of Ireland’s reaching Cairbre was,” rel. clause equiv. to definite noun in gen. case ; so, too, *ir é adōdar pa nōeapnad an t-oprougadó rom*, KH III, 303, “the reason of the making of that arrangement was,” etc. “[*támis*] *oe rin supab é ann cinnte vo bío ar éipunn . . . Oileán na naoim*, KH III, 271, “‘The Island of Saints’ was Erin’s distinctive name. To (a), also, belong rel. clauses containing a superlative :—*ní hé fear ir doirpe fear ir lárope*, i.e., “the man of the greatest height . . . the man of the greatest strength :” We prefer, however, to use the article with the first antecedent :—*ní hé an fear ir doirpe*, etc. Cf. example at end of this note. Examples of (b) :—*ir pōir pōr don opuing adoir zo otángadair loclannais in éipunn me linn Olcōdair*, *grēadó ir iao dicme támis ann oamfir on oana*, KH III, 2454, “the people who came were Danes from Denmark”—here there is nothing in the rel. clause to make *dicme* definite, but it is made definite by the preceding words which tell us of invading Danes, and we feel that we should speak of them as “*the* people who came ;” *vo buatēadó as an oopur—ir é oume vo bí ann ná fear ós ó bāile mac airt*. “a

knock came to the door—it was a young man from Ballymacart who was there,” i.e., “some one knocked at the door—the person who knocked was,” etc.

The words *ann*, *áit*, *tuine*, *oíream*, *lín* (number), *muo*, *ní* (thing) occur more frequently than others as antecedents without article. Note that *an té* is regarded as one word: *ní hé an té ír b'pógáiríne an té ír buaine*. *Ceuo-*, “first,” to which we may add all ordinals, omits the article in Keating, and usually, also, in folk-speech: see e.g. KH I, 228, 38; II, 2203, and 5794. We commonly aspirate the *c* of *ceuo*—even though no article precede: cf. BK 51, 55; KH III, 1342.

Outside sentences of the shape *ír é . . .*, *ír í . . .*, etc., the article is inserted: *léasáó [ré] an ní áveiri S. bearmáio*, KH III, 284; *ás ro an ní léasáir ann*, KH III, 361; *rá é rin an ceuoáá túsáó*, KH II, 1390. But *áit* in apposition with some preceding word does not take the article: *uo-áuaró ré go óún áaróán áit á b'fuit na rean-ááio reóltá*. If the antecedent be qualified by “this,” “that,” etc., the article must of course be used: *ír áó an óiar ban úo ásur an óá ómaoi oíream ba tárcamla ó'fine ááéóil*, KH II, 1396.

<sup>16</sup> Cf. *tasáó go óian ó'iairíáct áí éúire na ruáó*, come swiftly to the sages' court, FM 101.

<sup>17</sup> The folk-speech here coincides with literary usage. The *áí* is for *iaí*, “after” and eclipses a foll. cons. We now, however, freely use this *áí* and verbal with present meaning “while,” “during” and allow aspiration, as though the *iaí* were *áí*, “on.” *áí óúir* may probably be regarded as illustrating the development of meaning:—“after the beginning,” “from the beginning,” “at first.” The beginning of this usage is found in Keating, but only with the verbal beir:—*beaóáir an bean leir na b'iaáiríne rin áí mbeir ói í ngráó rólaigáéac me Ceallacán*, “the woman started at those words, she being secretly in love with Ceallachan,” BK 68, 52; *áí mbeir ás buain na luááma ói, uo áuireaó áá rcoir éáoa uirluááma óá mbeanaó áí leir, ásur an luááir áááir uon leir eile*, “while cutting the rushes, she used to put each long wisp of fresh rushes to one side, and the short rushes to the other,” BK 22, 34. With other verbals Keating uses *me*, with or without eclipsis, as though uncertain whether it were *me* “before,” or *me* “with:” *me t'iaall ran turur ran óóir*, “while they were going on that journey,” BK 60, 46; *me ót'iaall óóir ó áá Cliaá uon m'umam*, “while they were going from Dublin to Munster,” BK 72, 156. We would say, *áí t'iaall óóir*, or *áí á t'iaall óóir*; *áí áááá óam í leir* or *áí mo áááá óam í leir*. The English, “on my coming hither” may have influenced the construction. This “while”-clause with *áí* or *me* precedes the principal verb. A “while”-clause following the principal verb is translated by *ás* with verbal:—*ír é áonáur . . . uo ba áaoiréáá oíra ás t'iaall uon m'umam óóir*, KH II, 4872; *cuálaóar eugáaóme ááíós ás ááíóáááá áur an óún óóir*, BK 29, 92; *ásur áóubáir ás áááááá óó*



BK 65, 184. But observe that *as* with verbal also denotes, not only "while," but also "when," "the precise time when":—*go noéi rin bliadóin 'r tpi pícto o'aoir as plátoimis as teact i néimn nó;* "that makes Patrick's age sixty-one, when coming or at his coming to Ireland;" *ir í pá haoir don tigeama . . . as oul do Colun Cille i nAlbam 565,* "565 was the year of Our Lord when Colur went to Scotland."

<sup>18</sup> Prob. from old preterite *beimur*.

<sup>19</sup> "Here is a drink to the health of the man whose face is faire than his courage, his leap than his (spear-) cast."—*arib* for *oairb*, or *as arib*. The relative when in the nom. or acc. case governed by the following verb is expressed merely by the verb itself or by the context: CT 58, 11. When governed by a preposition it is expressed by *an* preceded by the preposition. The dependent form of the verb, if it has one, must be used. The preps. *do* and *as* denote possession, e.g., *mac don bfeair ro ba ead é; atá ré asam,* and are therefore prefixed to *an* to translate "whose." *Do* is preferred with present and past tense of *ir*: *feair asarab* or *oairb ainm corimac, oairb* for *do an ro ba*. With other verbs *as* is more common than *do*, and the possessive pro. is used in the rel. clause: *as ar (an ro) pórad a n-ingean go minic le huairib saeéal,* "whose daughters were often married to Irish nobles," KH I, 34, 43; (*saé bean*) *as ar mair a feair as teact i néimn nóib,* "each woman whose husband was alive on their coming to Ireland," KH II, 1445; *an feair as a bfuilmio in a eis—an feair as a maðamair in a eis,* "the man in whose house we are—were." We, with Connaught and Ulster, omit this *as*, while West Munster alters it to *go*: *saé bean ar mair a feair*, or *sur mair a feair*.

For the rel. governed by a prep., see CCC 100. Note that Keating in the case of some preps. merely prefixes them to the verb, omitting the relative; so, too, the folk-speech occasionally with prep. *in*, see 50 below, and with *le* in such a phrase as: *atá tu com ciorca le braca mé ciorca mañ*; also, that when the rel. should regularly be governed by a prep. other than *as*, he occasionally uses *as* with rel. and inserts prep. pro. in rel. clause: *aoi crábad . . . as a mbí o'riacuib ar ead cotuad do eadairt nóib,* "religious people . . . to whom everyone is bound to give support," TS 277, 6; *an t-ógan as a mbí oioç-fuadair faoi*, TS 148, 19. We would say *a mbíonn oioç-fuadair faoi*; West Munster, *go mbíonn*, *go* being a corruption or development of *as a*.

The relative is omitted if the clause be negative: *saé don as naé baó an rígn-rin 'n-a éadon,* "everyone who would not have that sign on his forehead," TS 21, 13 where we would write *saé doinneac ná baó an rígn-rin 'n-a eudon aise*. Keating writes the prep. *in* as *ir* before *naé*.

*Fa tuairim do pláinte,* "Here's to your health" is quite common. I was given the following comment:—*fasairt do bí i ois eisín,* *asur doubairt ré go maib a fíor aise bean do ólrad pláinte níor feair ioná doinneac do bí in ar eis asur do glaoadís ré uiriu,*



αἰσῆς ἢ ἐ δουδαίητ ῥί ἀέτ—ἦτο ἰ πλάντε ἀν ἔρη in ἀίρθε το λεαῖ  
 α ἔγευα. ἦτο ἰ πλάντε na mná μῦς mac ἔαν céile. ἦτο ἰ πλάντε  
 ῥάτορμας το θεανναῖς ἔρη.

<sup>20</sup> For τοαῖθ. "There is no one who would think his feet slower than the bearer of bad tidings;" cf. AO 100, 35.

<sup>21</sup> We may write τὰ (το α) or ας α. See BK 104, 91.

<sup>22</sup> The shoal is said "to break" when it plays on the surface of the sea.

<sup>23</sup> "That she would have a half-stanza (two lines of poetry) in reply to every half-stanza of theirs."

<sup>24</sup> For the construction of βῆαιτ (pl. of βῆατ), cf. AO 91, 39.

<sup>25</sup> Fem. pro., though referring to ἀντῆμας (*masc.*). See AO 86, 3 and add to references: fem. pro. with κύγεατο, KH I, 30, 9; I, 120, 19; I, 116, 60; masc. pro., KH I, 118, 82 and 97; fem. pro. with τοῖς (old neuter), KH II, 1679 and 1905.

<sup>26</sup> Probably ας expressing purpose is understood before πευῶναιτ, but there is no trace of it in the spoken language. See AO 90, 31. Verbals of *saying, thinking, knowing*, etc., followed by a noun phrase or dependent sentence take a proleptic pronoun: το ὅι πέ ας α μῶτο λειρ ἔο μαιβ α ἀταρ ταρ ἔρη βῆαιτ, "he was saying *it* to him, viz., that his father was dead," see AO 86, 4; 102, 70a. πευῶναιτ might be regarded as akin to a verb of understanding, hence we find the proleptic pronoun with it in Keating: δουβῆμασιν na Románaῖς μῦ . . . α πευῶναιτ κρητο ἀν μοῦ 'n-α βρευτοραιοῖρ ιατο πέμ . . . το ὅιον ορμα, "the Romans told them to see by what means they could protect themselves from them," KH II, 6083. We would say πευῶναιτ.

<sup>27</sup> α ἔεανναῖς for το ἔεανναῖς. *Lit.* "to see what (was that which) they were buying." "Buying" governs "which" in acc. case. In Irish the relative is not expressed but is felt. The verbal ἔεανναῖς is connected with this suppressed relative. But when a verbal is connected with any word preceding it, it takes το: see AO 89, 23; 74, 96. It is not correct to say that the preceding word or relative pro. is, in Irish, in the acc. case governed by the verbal. An attempt at a more literal rendering of the above sentence would be, "to see what was that whose buying they were (engaged in)." This is the common construction in the literature. The other ατο το ὅι αα τὰ ἔεανναῖς (West Munster) is, I think, rare. So far I have met it only a few times: ἀν τ-ευσκοῖτρημ ατά ας α ὅευναῖν αῖ α ἡλίτῃςτεοῖμ, "the unfairness which is being practised on her inhabitants," KH I, 2, 8, where we would rather say ατάαῖν α (το) ὅευναῖν, etc.; νιορ ῥάταῖν ας ημῦ . . . ἀέτ τοῖαῖν na n-ealaḡan αἰσῆς na n-ilbeuḡlaḡ το βίοτ αἰς, ἔα ρεοῖαḡ το ρεοῖαḡ coitḡeanna na cḡíce, "he left to N. only the profit he derived from

the sciences and the various languages which he used to teach in the public schools of the country," KH II, 170. West Munster returns of course, to the common construction in such sentences as, *an bó do bí ré t'iaimiaró a (do) óiol*, "the cow which he was trying to sell." *W. M.* also has *do maib* here.

<sup>28</sup> "While *they* will be at prayer, *we* will invent a plan and seek for an opportunity (against them)." — *ar uimaisíte* is our way of saying "at prayer." We use no poss. pronoun. *uimaisíte* not *uimaisíteib* after *ar*, TS 50, 8. For the sense of *ar*, "engaged in," cf. *mé mbeir ar a ppoimn doó*, "while he was at dinner," KH II, 4755; *do bí ré ar té agaimn*, "we had him to tea."

*Taisíoeaó* or *taíoeaó*, seeking, questing food or the like. *atá tu do maib ra taíoeaó*, "you are good at questing, at providing for yourself." *Taisíoeaó amair* is a figurative use of the word.

<sup>29</sup> "You ought not to think less of the pebbles of the street than of what money there is in that purse." That is, consider the money of less value than the pebbles. Cf. *ní maibe ar doimán duine ba luğa ar luēt áta cliaē ioná mac mupéaóa agur na saill rim o'faisc'n čuca*, BK 96, 203.

<sup>30</sup> "I give it up to the gold. It has a charm to open a secret. When the eye sees it, it is short thereafter that the gag remains in the mouth."

<sup>31</sup> We prefer the analytic to the synthetic form of the verb, except in reply to questions. Keating has a few instances of the same usage: *do innir mé tuit*, instead of *do innirear tuit*, BK 39 36; *do noeamna mé*, KH I, 82, 22.

<sup>32</sup> *Caipleán* and *oileán* are written *caipléan* and *oiléan* in Keating.

<sup>33</sup> We say *óí n-a čis féin*. See CCC 107 (last note). *do tóí* should strictly be followed by nom. case as *čí* is a verb. It is treated by us as a prep. When followed by the article, it makes one syllable with it, and is treated as explained in AO 89, 24.

<sup>34</sup> *čpočnuğao* prob. for *čpónuğao*: see AO 88, 18. Keating has *ó čpónao na horóce do maroin*, "from evening twilight until morning," KH III, 3433; *meačon lae . . . tráčónóna . . . čpónuğao lae*, *Gadelica*, I, 1, 59, 141.

<sup>35</sup> "But they did not cut them completely, for they left a small piece uncut so that when the Black Prince would come, the trees would fall the moment they were touched." *Lit.*: "that touching the trees would not be sooner than their falling."

<sup>36</sup> We pronounce this *geá*, i.e., *aiŕe a*, or else we say *'ge n-a*. So, too, *oá* or *do n-a* or *oe n-a*. The prep. *ne*, "before," is entitled to a following *n*, and other prepositions ending in a vowel have

claimed the same right. We say *pé n-a, le n-a, se n-a, to n-a, ve n-a*. Keating has *pa n-a çoraið*. KH II, 5213; *le n-a ðamail eile*, I, 30, 88; *taoið me (le) n-a reitg*, II, 5095; *so mbað plán ó n-a élaime é*, KH II, 5028. He is not consistent, however: *atá comhaid coşaið aşam me (le) a ðeunam muot* BK 39, 34.

<sup>37</sup> *le (me)* followed by verbal gives it a passive sense, "to be married." Keating uses the poss. pro. in a parallel case: *to pçriobadai neite eile atá me n-a bpaicim moiu*, "they wrote other things which are to be seen to-day," KH I, 150, 55.

<sup>38</sup> *atá pçat oim*, but *atá pçat aşam poime*. Several speakers say, also, *atá pçat oim poime*

<sup>39</sup> *Aige* refers to *an té*. The construction is explained in AO 31, 39. *An té* would be parsed as a word out of construction, resumed in the pronoun *aige*. This pronoun might be called the *analeptic*, or resuming pronoun. The sentence might be recast in the form *ní beað tuicim don uime aş an té ná fuil tuicim aige don mbeaðaríeac*, but would be somewhat heavy.

<sup>40</sup> "I would rather spend my life drawing the reaping-hook through the grass-clump, and measure the ground with my hands than be bound to such a one." *Óóioe*, *pl.* of *óóio*, was also used for *óóime*. In measuring a long distance with a short string, we repeatedly separate the hands and bring them together. A reaper, holding the grass or corn with the left hand and drawing the sickle with the right, appears to bring the right hand back to the left.

<sup>41</sup> "That view or opinion of yours is just as good as any other you may have," "I would not say but that you are right."

Probably the full phrase is *ní pçaim ciall óa bfuil aşat ve ciallaib*, "any opinion (*ciall*) of those you have is not a better opinion (than the one you have expressed.)"

<sup>42</sup> "How would it be better than to be separated from them?" *Cá* perhaps for Old I. *c'an*, "whence," a compound of the interrogative *cia*, *cid* and *an*. This *an*, "from," is found in *anveap*, *anoir*, etc. The final *-n* would account for the eclipsis, *bpeaim*. There is another word *cá* or *şá*, "what," an interrogative adj. *cá şalai muş é*, KH II, 2118; *şá ham é*, BK 22, 43; *cá tpiat to tiocpað an uile*, KH I, 142, 46; *cá ham*, I, 46, 46. We also find *cia an típ*, BK 36, 54. That is, *cia* with the article following, otherwise *cá*. Both are still used in Connaught. Munster prefers *caóé* followed by the article, *caóé an şalai*, etc.—Akin to *cá bpeaim* is our phrase *cá'm éuma uuit*? "Why need you mind?" *Cá'm* is probably for *ciot pái* or *ció pái*: *ció pái cópa don bpeaimg beit líonham pa óaimib an tpiat rom ioná don Spáim* "How would it be more fitting for France than for Spain to be populous at that period?" KH II, 936. *Cro pái cópa*, *lit.* "What

is the thing because of (πα) which it would be more fitting ?” Cf. BK II, 129. Or perhaps for *cid ar : cid ar na dingned na becca*, “Why should he not do the little things ?” PH, 1776. Or *O.I. cair*.

43 West Munster, *act go mbead*.

44 We also say *ταρ έρ ιαυ το ουτ αμας*, cf. *ταρ έρ έ ρέιν το ουεναμ ρίοτα αςυρ μυντεαρόαρ λε ριανναιβ έρμεανν, εακτμα λομμακτάν*, 31, 28 ; less commonly, *αρ noul αμας τοιβ*. The latter is the ordinary way with Keating to express “after” followed by a verbal noun. He also has : *ο’έρι mac mίλεαο το ετρεακτ ι νέιμυνν*, KH II, 1181 ; *ταρ έρ ιομορρο μαρ το έυρ τυακταλ*, KH II, 1194. For other examples of *ταρ έρ mac* with finite verb, see KH II, 3807 ; III, 2706 ; TS 54, 9, and 252, 32.

45 “The wind shifted to the south-west.” Masc. pro. used of the weather or sky. See AO 86, 3.

46 “Under the same arrangement, or set of sails.”

47 *ας* is quite as good as *αρ* after *επομαο*. See AO 38a, 90.

48 “May God recompense you for your labour.” *ας κύντεαν α ρηυαυοόρμεακτα*, “discharging his purgatory.”

49 *ας το μυντιρ*, pronounced ‘*ζε το μυντιρ*. *ας τ’ αταρ* ‘*ζε τ’αταρ*. *ας το ριολ* : ‘*ζε τ’ριολ*, τ broad. ‘*ζε* is for *αιζε* Keating has *αsom oίve*, KH II, 4726 ; *αζατ ριολ*, III, 410 ; *ζοο αταρ*, III, 3423. Perhaps it is better to write the *ας* separately. *αζαμ*, *αζατ* or *αζαο* never represent our pronunciation.

50 “Whatever be the place to which you will go ;” *lit.* “in which.” In translating “where,” or “in which,” we say either ‘*n-α[n]*, or ‘*i[n]*, i.e., the prep. and relative, or the simple preposition. What appears to be the simple prep. may however be the relative. It is impossible to say whether, e.g., ‘*i* ραιβ or *α* ραιβ represents the spoken form. See above, 19. *Ann* is often added in the rel. clause. We hear both *αν άιτ ι ραιβ ρέ*, and *αν άιτ ι ραιβ ρέ in α έοϋλαο ann*. *Ann* (pronounced *αν*) appears to be used when a small place or a precise point of position is referred to : *αν τεακ ‘n-αρ τόζαο m’αταρ αςυρ mo mάταρ ann* ; *αν ριοπα ι ραιβ ρέ ann*. Keating appears to use *in* and *rel.* in such cases : *το-έυαο καβλακ έρμεαννακ τον άιτ ιονα ραιβε ράσμαις in α έομμιυε*, KH II, 6211 ; *όν άιτ ιοναρ τόζαο [αν mαμινριρ]*, KH III, 2206. When referring to battlefields, he uses either of the following turns : *άιτ αρ έυιτ ιομαο το υρεακνακταιβ ann*, KH III, 2258 ; *άιτ αρ μαρβαο ιομαο τα μυντιρ*, KH III, 886. I have collected over forty examples, and can discover no rule. The diversity is probably due to his view of the battlefield as a place of more or less definite area.

The distinction between definite and indefinite place is certainly made in the case of *ριορ*, *ρuar*, *ρuar*, *ροιρ*, etc. : *το υί ρέ ας ρεαρ-εανν ριορ ανοκτ* (not *έριρ*), “it was raining below, i.e., in our



district, to-night; ' το βί αν ζαπρύν τίορ ανοέτ, "the boy was below (i.e., at our house) to-night;" ιρ ιομόα ρεαλ ααα αμαέ ινρ αν ριαβ ná ρυλ ανηρο ιρτεαέ αρ αον έορ.

<sup>51</sup> See AO 99, 21.

<sup>52</sup> "Of what family are you?" "Who are you?"

<sup>53</sup> "It takes but a short time to tell you our history," *lit.*, "to tell you our history is a short delay," i.e., will delay us or you but little. A slightly extended or pregnant use of words is very common, see CCC 103 (ιρ μαίης), and cf. ní hearnam uirce zo τείξεαην αν τοβαρ ι νοίρς, "water is not (felt as) a want until the well runs dry."

<sup>54</sup> We use ραρ and ρυλ as well, but not so commonly. Also, ρα : ρα το βί ρέ ανη. ρέ usually eclipses. For meaning of ρέ, cf. ζαν βειτ lá ρέ ná έαιμρ, "without being a day before or after," AO 29, 26. Sul ρό is also found : αρ ρίνεαό αν ράμμε τον λαό, Sul ρό τάμης ρέ zo βρυαέ, λεαβαρ να λαοίτεαό, 23, 57.

<sup>55</sup> The plu. ρεαυα, "news," is common, although the sing. is also heard. For plu. see KH I, 144, 87; III, 945; III, 4979; BK 81, 76. Both sing. and plu. are found in BK 36, 45; KH II, 5628. The last two references are to the same passage, but the text is not identical. The sing. occurs twice in KH, once in BK

<sup>56</sup> Or, ιρ μινις το βί βυατόμρ αρ όυμε. For tense, see AO 90, 32.

<sup>57</sup> "Of suitable age."

<sup>58</sup> For case of obaμρ, see AO 88, 9.

<sup>59</sup> "If you have the power."

<sup>60</sup> "That commerce is like a war," or "is almost a war:" όμρ ιρ ζεαλλ ρε βειτ μαρβ όυιτ αν ριοέτ 'η-α όρυιλιρ, "the state in which you are is like being dead," BK 12, 21.

<sup>61</sup> "He would want to cheat you," would like to overreach you.

<sup>62</sup> See AO 87, 8.

<sup>63</sup> "On the night of the patron-feast of Mothel." Orόέ would mean the eve.

<sup>64</sup> "In his own language." Some idiomatic meanings of αρ are worth noting : ταρμαίης αν κορμάν αρ α έοιρ, "draw the sickle in the direction of the handle;" βυαίτ αρ το νεαρτ έ, "strike it with all your might;" έυζαό αν τεαέ τό αρ αμρεαέαρ το έαβαιμρ τον άιτ, "the house was given to him, in consideration of his minding the place;" το βί ρέ ας obaμρ αρ α έέιμρ, "he was working at his trade," cf. ρεολ μόρ λα ρέμμιρ ας ροζλιμ αρ ζαέ εαμρενα, "Fenius

had a great school learning each science," KH II, 67; *σο ὑποτμή-  
ξενό 6 πέιν ἀρ ἀν ἀνθρώπῳ*, "that he used to bathe himself with the  
broth," KH I, 22, 70; also KH I, 18, 22. For curious aspiration  
after *ἀρ*, see AO 102, 69.

<sup>65</sup> "For she, too, was a poet."

<sup>66</sup> The Irish equivalent of "tell me your company," etc.

<sup>67</sup> "Will you deprive me of my guess?" That is, "will you not  
allow me to make a guess, and then tell me whether I am right or  
not?"

<sup>68</sup> "Give your guess." *Cf.* *καὶ το ἑταίριον αἰρ*, "give your  
opinion of it."

<sup>69</sup> *Lit.*, "I saw one of the whiteness of lime, that sped from  
heaven with swift rush to meet thee. Take with thee, O King, over  
the wild wave, the gentle maid, the pearl rare." *πευρὺλα μνά*  
cannot be rendered literally.

<sup>70</sup> For a valuable note on this word, see *Gadelica* 1, 1, 63.

<sup>71</sup> "My Conchubhar was telling me." A woman says to her  
son, Patrick, when outsiders of the same name are present: *ἄ  
βάρβαρος* *ρεο ἄγαν-ῖα*, *οὐν ἀν ὁμοῦ*.

<sup>72</sup> Some of our speakers distinguish between *ceangal* *ας* and  
*ceangal* *οε*, using the former of tethering, the latter of close-  
binding. I have found only *οε* in Keating which, of course, he  
writes *οο*, except in pronom. form, and except before *ζα* and *θα*  
(*θύμ*), where it appears as *οα*. The instances are not decisive.  
See KH II, 3294; II, 3361; II, 6293; BK 71, 135.

<sup>73</sup> See AO 94, 57.

<sup>74</sup> "That he would get the sword through his heart," *lit.* "liver."  
Irish, like Greek, in phrases of this kind, is fond of referring to parts  
of the anatomy other than the heart. So, too, in terms of endear-  
ment, both languages draw their metaphor from the kine: *ἄ  
λαοῖς ῖλ*.

<sup>75</sup> We may, also, say *ῖα μὲ σο ῖα*, "I found that," etc. :  
*αἰβέ ἰομορρο λέιξρεαρ Ὀμοῖο Στοο ὁ-ῖαδάρῳ σο ῖολλυρ νὰς ῖα*  
*ἀετ beagán le trí ceuo bliadán* . . . , "whoever will read the  
Stowe Chronicle will find clearly that it is only a little more than  
three hundred years," KH II, 1143; *ὁ-ῖαδάρῳ σο ῖολλυρ σο*,  
'it will be plainly found that,' KH II, 1173; *ὅμῃ ní βρυῖβε σο  
ῖαβε cυρ ἄς πρῆλάρῳβ Canterburye ἀρ ἑλέμ ἑμεανν ἀετ μέ ἰνν*  
*Λανφρανκυρ, Ranulphur ἄγυρ Ἀνσελμυρ*, "for you will not find  
that the prelates of Canterbury had jurisdiction over the Irish  
clergy except in the time of Lanfrancus, Ranulphus and Anselmus,"  
KH II, 4694

The verb "to see" has been long in use as the equivalent of "perceive:" το-σίμ σο ὑφαιτο θαλλ' ἀνοίρ' αὖ κοίμευτο ἀν νόιρ' ἦν, KH I, 70, 50; *alchiu nì ro fastáis na firu*, "I see you have not stopped the men," *Tog. Br. Da Derga*, 36.

76 "He was down on top of me on the instant."

77 "I almost get afraid myself when I think of it."

78 "What harm is it for us." See above, 42.

79 "It surprised them, the unusual character of everything there."

80 Masc. pro. referring to οβαίη.

81 "A tendency to dampness everywhere." Το ὅι νάοι'η θεας ατ in α ῥιuc, "there was a slight swelling (tendency to swelling) in his cheek."

82 A play on the words τορὰς and ρειρεὰς. Τορὰς, "beginning," or "bow of a ship;" ρειρεὰς, "end," or "stern of a ship." The old ship referred to had a very high poop.

83 "That they were made by the flow of the molten metal."

84 "That their designing would take the life-time of a man their shaping and making, the life-time of an eagle."

85 "We will do any work to which we may happen to be put."

86 "They are two very good children." ἀν-ὁά, pronounced εἰνα-ῖά.

87 "God give you life and health, and may you all profit by it." The expression Sé το θεατα is used in welcoming, and blessing:— 'Ο'ιμεῖς ἀν γενηθήτε θεας μοιου." "ῖνιρε, ἀρ' ἰμεῖς? Sé n-α θεατα 'ῖ α ῖλάντε. Σο n-έιμεε ρον λεί."

88 See above, 64.

89 "Until they can afford to pay it."

90 "Coming true." *Lit.*, "coming to completion."

91 "She attached its name in Irish to every piece of furniture in the house."

92 "He forgot it." Sarcastic.

93 "It is not what the article is worth is its price with them, but what the buyer can afford to give for it, and they would have twenty words (*i.e.*, prices) during a day's journey."

94 "But, here! Take this fish."

<sup>95</sup> "At each of its ends." The Irish is more precise than the English. *Euroan* means the vertical section, or face at each end of the piece of root. *Cf.* *euroan an tige as na hollaimnaib asur an t-euroan eile as tuot rreartail*, "one end-wall of the hall was occupied by the ollamhs, the other by the attendants," KH II, 3903.

<sup>96</sup> The wild-madder, the root of which was formerly much used by the people as red dye. The description in the text of the root showing a red drop at the ends is accurate.

<sup>97</sup> The *briḡeóg* is a doll dressed in white, with perhaps a coloured ribbon around the waist, and is brought from house to house on St. Brigid's Eve. It is carried by a little girl. Another accompanies her and chants the *ḡann*. A third *ḡann*, not suitable for the text, was given to me. It explains itself:—

Sé do beata ábailte, a laca bean uasal.  
Slán ní máire go ttagair ó t'ualac.  
Go maib mac asat ar leabair ní fuaireas,  
Asur go bfaḡair do banaltara ḡraom dá luarcab.

<sup>98</sup> "May you not regret it."

<sup>99</sup> A small wooden cross with straw plaited round the arms. It is thrust into the thatch within the house on St. Brigid's Eve.

<sup>100</sup> "Upon my word, if you have not succeeded!"

<sup>101</sup> "Half the country-side were in fits laughing at them." Probably *as* should be prefixed to *ḡáire*.

<sup>102</sup> "Has not been in his right mind ever since."

<sup>103</sup> There is a character in the district corresponding to the *ḡaoḡac* of the text. These were the exact words used. Others were added which could not be conveniently inserted.

<sup>104</sup> "Many a time one does not know the purport of his own wish, and when he has got it, he would prefer it (to be taken) from him, and (but) youth would cast the mountain into the glen, and make the rose grow on the thistle."

<sup>105</sup> "Until the Last Day." *Cf.* *ir é moling fuair maiteam uirre ran áiríoe fuair ó fionnachta go luan, asur ir é luan do tuis Moling luan laoi an bḡáta*, "it was Moling who got it remitted through the 'respite until Monday' he obtained from Fionnachta, but the Monday which Moling meant was the Monday of the Day of Judgment," KH II, 3992.

<sup>106</sup> "At the high-water mark."

<sup>107</sup> "He conjectured." *Cf.* *tugasor na muninnis aine ḡraob é fálbe do bí ann*, "the Munstermen recognised that it was F. who was there," BK 71, 129.



<sup>108</sup> Keating has *ar*, *oe*, or *in* in such cases. See KH II, 4750, 5143, 6088.

<sup>109</sup> "About the time of sunset." *Óul fá* may be regarded as one word. *fá* pronounced *fé*. We may compare the use of the prep. *ar* which unites freely with the verb *tabairt*: *a beata óo tabairt ar go ruabailcead*, TS 19, 25.

<sup>110</sup> "Seven times as many of them as there were of themselves." The enemy were seven times as numerous.

<sup>111</sup> "To whom shall I give it." The tendency with us is to regard the prep. *pro.* following the interrogative as one with it, and to treat the verb as though the verb *inl* *liel* the nominative relative, thus: *cia leir atá ré as caint?* *Cia éirge éirceann tu na leabha rin?* *Caó air atá ré as tráct?* West Munster has, *cia leir go bfuil ré as caint?* *Cia éirge go gcuirceann tu na leabha rin?* *Caó air go bfuil ré as tráct?* Cf. *Caó ar go bfuil comácta as na pácmaintí cum gnárta tabairt dúinn?* *Ar mórluačo beata Cúroir, 7c.*; *caó éirge sur glac mac Dé colan daona?* *Cum báir ó'fulang ar ár son*, *Cloyne Catechism*, pp. 24, 32. In Connaught and Ulster we find *cia leir a bfuil tu as caint*, or *cia a bfuil tu as caint leir*; *caó ar a bfuil cúmaet as na pácmaintib gnára a bhionnao?* *Short Catechism, Tuam*, p. 34; but at p. 18 of same, *Óeirí* form is used, *caó éirge óo éir Cúroir an Spioraó naom anuar?* where we should expect *caó éirge ar* [for *an ro*] *éir*. Donlevy ed. 1848, uses either of two constructions—1) *cia uaó a ótigró na cúmaeta-ro?* "From whom do these powers come" *uaó* is prep. *pro.*, *a* is the oblique rel., p. 292; or (2) *cia lé ar cóir dúinn ar bpaioiríon bliagantaíhail óo óeunam?* "To whom ought we make our yearly confession?" *lé* is simple prep. governing the relative contained in *ar*, p. 136; *cia ó'á ótoirbhítear an íóóbaírt-rí?* "To whom is this sacrifice offered?" *ó'á* is simple prep. *óo* and rel. *a[n]*, p. 372. The latter is the usual construction in Donlevy, and in the older form of the language. Cf. *créao ó bfuil an focaí ro?* KH I, 24, 19; *cíad dia mbad maith al-lá-s*, "(they asked) for what would this day be good," *Stories from Tain*, p. 13.

The early construction, it will be observed, is quite different from the modern. "With whom are you speaking" would be rendered according to the early construction, *cia le bfuil tu as caint* or *cia le n-a bfuil tu as caint*, not *cia leir a bfuil* nor *cia leir go bfuil* nor *cia leir atá*. The literal translation of the early construction would be, "who is the person with whom you are speaking?" The answer, if strictly logical, would be, e.g., *Cormac*, not *le Cormac*. An example will be found in the Glosses, Wb. 19d, 11, but the following from the *Pass. and Hom.* 1058, may be plainer: "*cia tir as a tanacais ille?*" "*o'n Effis dem*," lit., "what country is it from which you have come hither?" The answer should be "Ephesus," but the text gives "*from Ephesus I come*." See, also,

the answers in Donlevy. This tendency to regard the interrogative pronoun as one word  $\epsilon\iota\delta\text{-}\epsilon\iota\rho$ ,  $\epsilon\iota\delta\text{-}\acute{o}$  reaches its full development in the  $\acute{o}\epsilon\iota\rho$  form.

111a "We were cheated."

112 "In exchange for."

113 The condit. or secondary future with  $\mu\acute{\alpha}$  is regular, because what he said to himself was,  $\mu\acute{\alpha}$   $\lambda\epsilon\alpha\eta\phi\alpha\upsilon\text{-}\rho\alpha$   $\omicron\rho\mu$ , 7c.

114 See above, 50.

115 "Which no one visited."  $\eta\eta\iota$   $\xi\alpha\delta\acute{\alpha}\iota\iota$   $\tau\omicron\upsilon\mu\epsilon$   $\eta\acute{\alpha}$   $\beta\epsilon\alpha\tau\alpha\iota\omicron\epsilon\alpha\varsigma$   $\alpha\eta\eta$ , "neither man nor beast frequents it."

116 "The sun-beam passes through the glass, and might not a picture pass through the timber?—But the true worth of the story is that it is always the other man who comes to grief." That is, that the narrator always gets the best of it. See above, 103.

117 "I would put my own crown in pledge to get it (the money) for it (the work)."  $\acute{o}\acute{o}$  refers to  $\omicron\beta\alpha\iota\rho$ .

118 "That they could not get on without such a one."

119 "Not to speak of there being [such people] in Ireland." *Lit.*, "I do not say that there would not be."

120 "Because of his open-heartedness towards everyone." *Lit.* "(because of) the open-heartedness of *it*,  $\Delta$ , *viz.* (of how) he was towards everyone." See AO 107, 23. To denote "because of" followed by abstract noun, Keating uses  $\Delta\rho$  :  $\Delta\rho$   $\Delta$   $\epsilon\pi\alpha\rho\alpha\varsigma\tau$  (swiftness)  $\tau\omicron$   $\xi\alpha\delta\alpha\acute{o}$   $\Delta$   $\Delta\rho\mu$   $\Delta\rho$ ,  $\tau\omicron$   $\lambda\epsilon\alpha\eta$   $\Delta\eta$   $\rho\omicron\mu\alpha\eta\mu$   $\tau\epsilon$ , KH II, 6398.

121 "What is sweet is not usually wholesome."

122 "That I would not judge aright."

123 "With a flushed and angry face."

124  $\Delta\tau\acute{\alpha}$  need not be translated. See AO 106, 4.

125 "With him the true story is always the first story."

126 "That he would cast it towards them."

127 "To recover his kingdom." Precisely the same phrase occurs in Keating:  $\tau\omicron$   $\beta\upsilon\alpha\mu$   $\Delta$   $\epsilon\pi\acute{\iota}\epsilon$   $\rho\acute{\epsilon}\mu$   $\alpha\mu\alpha\varsigma$ , BK 87, 53 (to recover); BK 67, 18 (to rescue); KH III, 840 (to obtain); KH I 72, 87 (to obtain).

128 "That the prince thought (it) long, (the length of time) he was waiting for," etc.

129 "That his work was done in advance (*lit.* before him, before he laid hand to it), and that he had a trick idle," i.e., the

trick he had planned to get the women sent on board the ship was now unnecessary, as Colum had sent them unasked.

130 For *condit.* after μά, see above, 113.

131 Our equivalent for "a mackerel sky and mares' tails."

132 "If he would take them in tow there."

133 *κοζαὸ* or *ἀέριαν* is understood after *ἐίρη*ς.

134 "The Italian is as quick with his knife as he is with his tongue."

135 *τοῖν* governs the phrase *ἰδοὺ πέιν ἄγυρ ἃ ἀέταιρ*. Hence, we do not write *εἰστορημα πέιν*, γ. We find *πέ* and *ῖδο* after *τοῖν* in *Ktg.*: *τοῖν πέ πέιν ἄγυρ λοῦλανται*, KH III, 4476; *τοῖν ῖδο πέιν ἄγυρ δον το ζαεθελαῖν*, *ibid.* 4704. *ε* also occurs, BK 102, 373.

136 "As long as a woman is alive, the desire for gaudy colours will live in her eye."

137 This peculiar play on words is well exemplified in FM xxxii in the stanza beginning, *μο θυμπεαν-ρε θυμπεαν τὰν θυμπεῖν ἄλνε κρῖος*. The same is found in English verse of an early period, see Longfellow's *Prose Works*, *Outre Mer*, *Père La Chaise*, and can be traced through Latin to Greek, see Mackail, *Greek Anthology*, pp. 91, 97, 118, 131 (small ed.).

138 "From Clonea, all the way."

139 "To grant him the distinction of sending for his (the king's) daughter by him."

140 "More durable in wear." See above 13.

141 "Who will make me a bid for it?"

142 "Until it was between two of them."

143 "One of them remained silent."

144 "His features could not be recognised."

145 "Bless the mark."

146 "That his hanging would be a source of trouble." *μάταιρ*, "source," "origin" is common in this sense.

147 *κορὸν ἰμπεδαῖτα πα n-α ἔεαν*, KH II, 6052.

148 "It is indeed an evil practice." *sin* pronounced *p'n*. It merely emphasises the adj.

148a "To admit every charge."

149 "The King took the child from *ῥίτε na mblāt*."

150 *μόν-ῖλάντε* as in the text, not *ἃ μόν-ῖλάντε*. "God bless him and give him fulness of health."

## THE PREDICATE IN IRISH.

The predicate is what is asserted of the subject. The predicate, therefore, is the part of the sentence which conveys the information. It is the more important part of the sentence and in speech takes a stronger stress than the subject. This supplies us with a means of distinguishing subject from predicate. In fact we may define the predicate as the emphatic part of the sentence.

It happens, however, that a speaker's mind may move illogically and that he may emphasise the wrong part of the sentence. Thus, if one in answer to the question, "*Who are you?*" were to say, "*I am the King,*" his answer would be illogical. The question shows us that the information sought for is found in the words, "*the King,*" consequently he should have said, "*I am the King.*" We must, then, distinguish two kinds of predicate, the logical predicate and the actual predicate. The actual predicate is the part of the sentence emphasised by the speaker. The logical predicate is the part of the sentence which according to the context contains the information. In all languages the speaker will, as a rule, emphasise the correct part of the sentence. Therefore, as a rule, the logical predicate and the actual predicate coincide.

In Irish, the normal position of the predicate whether actual or logical is immediately after the verb *ir*. Exceptions occur, however for both kinds of predicate:—

(a.) In the *eadtra an bái*, the sinner asks the apparition, *Cia hé tu?* and the answer he receives is, *Míre an bái*, "*Who are you?*" "*I am Death.*" The information or logical predicate is obviously *an bái*. The actual predicate is *míre*, because (1) the emphatic form of the pronoun shows that it bears a special stress, and (2) the spoken language in parallel cases shows plainly that *míre* bears the chief emphasis. The speaker in such cases ignores the question and instead of "*I am Death,*" says "*I am Death.*"

*Cf.* *do fíapruis Colum de cia do bí ann d'ur do mhuir fírean* *surb é péin Scannlán*, BK 57, 234. The question was, *Cia atá ann?* and the answer, *míre* *Scannlán*. *Míre*, actual predicate; *Scannlán*, logical predicate.

(b.) In sentences expressing pleased astonishment such as, *An tu Coimac? An tu túra?* (old Connaught speaker), the emphasis is on *Coimac* and *túra*. These words are, therefore, the actual predicates.

(c.) *Ir mímí tarla a fámáil rin do málaithe ar anmannais na naomh; bíod a fíadhaire rin ar mhoctha d'arb ainm Cairtác ar tóir*, KH III, 1598. In the relative sentence *d'arb ainm*, "*whose name was Cairtác,*" the information is obviously *Cairtác*. But in similar sentences in speech the accent is on *ainm*. Therefore *ainm* is actual predicate; *Cairtác*, logical predicate. We could conceive *ainm* as logical predicate, in this way: suppose we were speaking of a man's age, his sanctity, height, appearance, etc., and



were thus giving a catalogue of personal details, we should naturally emphasise his *name* when we came to mention it.

(d.) . . . *maí a n-abair suíab é aor an domáin míle ašur oēt sceuo . . .*, KH II, 121. The logical predicate here is *míle*, *γc.*, because it gives the answer to the question naturally suggested by the context, viz.: "What was the age of the world?" As I explained in AO 93, 55a, it might be said that *é* is the predicate here, anticipating *míle*, *γc.* But such an explanation ignores the phrasing of the sentence observed by speakers. *É* is very weak and is spoken as a part of the phrase *é aor an domáin*. If it were the actual predicate, it would stand out prominently: see next section. It is inserted here simply to separate *ir* (or *suíab*) from a definite noun. If *ir* were omitted, it would not be used. Cf. parallel case, *aor an tigeaína an tan oo cóšbaō mainrteaí na búille 1161*, "1161 was the year of our Lord when, etc.," KH III, 5542. If this statement were made indirect, he would say *aouēdaírc suíō í aor an t., γc.*, and it would obviously be unlikely that a change would take place in the predication.

(e.) Observe the sentences, *ir mé an ouine ir feairi oo-connaic ré maí*; *ir tu an ouine ir feairi oo-connaic ré maí*. *mé* and *tu* are actual and logical predicates. But, take the third person: *ir é an ouine ir feairi oo-connaic mé maí é*. The *é* following *ir* is part of the phrase, *é an ouine . . . maí*. The phrase is the actual predicate. The speaker now says, "he is the *best* man I ever saw." If he wished to emphasise "he," he would say *ir éirean an ouine ir feairi oo-connaic mé maí*. This however applies only to Munster. I have heard from an excellent Ulster speaker the two sentences: *ir é a ouine ir feairi oo-connaic mé maí é*, and *ir é an ouine ir feairi oo-connaic mé maí*. The latter sentence was spoken exactly like *ir mé an ouine, γc.*, the *é* bearing the chief emphasis and separated by a pause from the following words. Note, also, such a sentence as *ir é oo bí go maíō cúige*, where *é* bears the same emphasis.

Where the actual subject conveys the information, *aēt*, *naō* or *ná* usually precedes it in Munster. In Ulster, as far as I can learn, these words are used very rarely. They are not found in the earlier language. Dr. Henebry correctly gives *aēt* as the origin of *naō* and *ná*. The three words *aēt*, *naō*, *ná* are freely interchanged in our speech. Keating, T.S 293, 8 uses *ioná* for *aēt*.

# F O C L O I R

Δῦρ, on this side of.

Ἀγρα, *m.* 4, an acre (Eng.).

Ἀῖτ, *m.* 3, an arrangement, a law.

Δόβαι, *m.* 1, material from which a thing is made.

Δεῦδαρᾶς, *adj.*, light-hearted, airy.

Δερ, *m.* 4, the air; sky. See SC, 56, Δερ.

Δξαιό, *g.* Διῖτε, *f.*, a face: see beul; in Δξαιό ζᾶς ὅλοιαι, corresponding to every sorrow; in Δ., opposite, against (of motion and figuratively, *cf.* figurative use of ρίος, ρυαί, etc., SC, 220); Δι Δ., opposite (of things at rest); τε ἡ., for the purpose of.

Δρόβειρεόι, *m.* 3, Satan.

Διῖνε, *f.* 4, mind, intention; Δτάμιρ Διῖνε, we propose.

Δίλνεᾶτ, *f.* 3, beauty. Δ. ἡ n-δίλνεᾶτ, the beauty of (all) beauties; the fairest sight conceivable. Cum Δ. ὅο ἔμ Δι Δ n-ιντιν, to charm their minds.

Διμρόεοι, in Δ., in spite of.

Διμρῖζαό, *v.n.*, a striking (after aiming at), hence a successful guess.

Διμῖρει, *adj.*, wretched, miserable.

Διμῖρειόι, *m.* 3, an unhappy creature.

Διμῖλ, *pl.* of Διμῖλ, *m.* 1, an angel.

Διμῖπιατῖζεᾶτ, *f.* 3, cruelty, heartlessness. First syll. *pron.* aoun.

Διμῖατ, *m.* 1, heed.

Διμῖρ, *m.* 4, an arch.

Διμῖρ: in Διμῖρ, for nothing, *gratis*. In some places this appears to be corrupted into in Διμῖρ.

Διμῖρ, *prep. pro.*, *f.* 3rd sing. from Δι.

Διτ, *adj.*, strange, queer.

Διτῖν, *v.n.* of Διτῖν or Διτῖν, I recognise.

Διτῖν or Διτῖν, I know, recognise.

Διτῖν, *m.* 1, regret. *Pron.* Διτῖν (incorrect in SC).

Διτῖν, *f.* 4, penance. *Pron.* Διτῖ.

Διτῖν, *f.* 2, Germany.

Διτῖ, *adj.*, wild, savage.

Διτῖ, *m.* 1, an opportunity (of attack).

Διτῖν, *m.* 1, loneliness, misery. *Pron.* Διτῖν.

Διτῖν, ill-luck.

Διτῖν, from the south.

Διτῖν, very hard, severe.

Διτῖν, from the west; from the back. Ταί Διτῖν Διτῖν, around her waist.

Διτῖν, *pl.* of Διτῖν, a soul. Used chiefly when followed by Διτῖν: Διτῖν Διτῖν Διτῖν Διτῖν, say a prayer for the souls of your dead (relatives). In other cases, we use Διτῖν.

Διτῖν, from the east.

Διτῖν, in Δ. Διτῖν, along with them. *Pron.* Διτῖν.

Διτῖν, anyone, Διτῖν Διτῖν. Διτῖν Διτῖν, every one. *pron.* go-hine-yeh.

Διτῖν, *f.* 4, height.

Δοιμτοε, comp. of ἄμτο; το βα  
δοιμτοε μιμνεαδ, of greater  
courage.

Δοναρ, solitary, person. *Pron.*  
ἐνι.

ἄρτοαιζιμ, *cond.* ἄρτοόδαιμν, I  
raise.

Ἀρεα, or ορεα, *f.*, a charm, a  
prayer; Δ. ἀν τράμῳ, the  
charm of inducing gentle  
sleep, p. 30.

Ἀτ-βλιαδαι, the new year;  
ι ζκορι na haτ-βλιαδαι, for  
the new year, the coming  
year.

Ἀτ-ευνγε, *f.* 4, a request,  
entreaty; Δ. ἑπίοτε, en-  
treating Christ. *Pron.* Ἀτ'νί.

Ἀτ-μευζαδ, *v.n.*, changing. *Pron.*  
Ἀτ-μευζαδ.

Ἀτ-μυαμεαμ, a change of  
thought or mind; ζο οτιο-  
ραδ πέ αρ Δ., that he would  
change his mind.

Βακαιμ, I hinder. νιορι βας ριν  
τοδ, that did not prevent him.

Βαζμαζ, το, (he) beckoned;  
*v.n.*, βαζμαρ. It is followed  
by *prep.* αρ.

Βαιλ ζιμ, I gather; muna  
mbaileócaδ πέ λειρ, unless  
he packed off, took himself  
off.

Βαιμν, I cut, dig, take from  
(οε), belong to (λε).

Βαιμνε, *m.* 4, milk; βό το βειτ  
αζαιβ αρ αν mβαιμνε, you  
(are) to feed the cow in return  
for the milk she gives you,  
p. 32.

Βαιμνίοζαμ, *g.* -ζνα, a queen.

Βάριν, *m.* 4, a basin (Eng.).

Βαλλ, *m.* 1, a member, limb;  
b. ευροαζ, article of clothing;  
b. επορκαμ, article of fur-  
niture.

Βαρρός, *f.* 2, a grip; ζμεμ  
βαρρόζε, a wrestler's grip.

Οαρρ-ρράμτα, what is spared,

or saved. *Pron.* βαρρα-  
ρράμτα. Also παρραρράμτα,  
with several other variants.

Βεανν, *g.* -Δ or beinne (Dinneen),  
*m.* or *f.*, a peak, a corner of a  
robe (from its triangular  
shape). Some make binn *g.*  
*sing.* and *n. pl.*: ιμ binn, on  
my lap.

Βεαρμευζαδ αρ, *v.n.*, settling on,  
deciding on.

Βεατάρδεαδ, *m.* 1, a beast, an  
animal.

Βειμρό, νάρ β. Δια ζαιμτο αρ  
m'nam, may God not take  
my soul unprepared.

Βειμμευζαδ, *v.n.*, boiling, cooking.

Βεοδα, *compar.* of beo, more  
living, life-like.

Βεул, *m.* 1, a mouth; το εαιτ  
Δ μαιβ ανн αα ιατ πέμ αρ Δ  
mbeul αζур αρ Δ n-αζαρο, all  
present cast themselves down  
on their face and hands,  
p. 43.

Βευμραδ, 3 *sing.*, *sec. fut.* or  
*condit.* of beμm, I bear,  
bring.

Βιαδ, *g.* βιό, *m.*, food.

Βιτεός, *f.* 2, a leaf.

Βινnear, *m.* 1, sweetness (of  
sound).

Βιολαρ, *m.* 1, water-cress.

Βιορ, *m.* 1, a spike, spit, javelin.

Βιορῳναδ, *m.* 1, a sprat. This  
word has almost gone out of  
use here, except in figurative  
meaning, "a rakish man."  
Barronstrand Street in  
Waterford is the anglicised  
form of Σπάρω na mbιορῳναδ.

Βιτειαμναδ, *m.* 1, a thief, a  
wicked one.

Βιατόμαμ, I crash (of thunder).

Βιόζ, *pl.* βιόζνα, a fragment.  
See βιόό, Dinneen.

Βοζα, *m.* 4, an arc, bow, curved  
line.

Βοζαμ, I loosen, let go.

Βοιμν, *pl.* of bonn, sole of foot.

βοταρό, *m.* 1, smell. *b.* cumīa, fragrant smell.

βορη, *adj.*, *comp.* βυρη, barbarous, rude.

βοτή, *f.* 2, a bothy, bower, shelter.

βράζα, *g.* βράζαο, *d.* βράζαο, *f.*, breast, front; τὰ βράζαο, past the house, *lit.* past the front.

βραιτεασόρη, *m.* 3, a spy; ὅσοι βραιτεασόρηι ναῖα, that there were spies who had been sent by them, *p.* 47.

βραίτιμ, I notice, observe.

βράιτη, *pl.* of βράται, *g.* βράται, a friar.

βραοβάντα, *adj.*, rough, loud-spoken.

βραοινίν, *dim.* of βραον, a drop.

βρατ, *g.* βραιτ, *m.* 1, a cloth, cloak, flag.

βρατ: ἄς β. ἀρ, depending on.

βρεατ *g.* βρετ, a fish; a trout.

βρεαζόα, *adj.*, fine. βρεαζα would represent our *pron.* The final vowel is heard.

βρεαζόατ *f.* 3, beauty; ní β. ὅσοι ναο, they are of surpassing beauty: the analysis appears to be—"what one meets up to them (ὅσοι ναο) is not beauty" *i.e.*, is not worthy of the name. ὅσοι ναο is practically equal to "other things than they."

βρεατ, *g.* βρετε, *f.*, judgment; *b.* να ρίμνε, a correct judgment.

βρέιγε: βάρ βρέιγε, pretended death.

βρείτ, *v.n.*, bearing; ἄς βρείτ ναῖα, drawing away from them, increasing their distance from them.

βρείρ, an increase. Ὅσοι βρείρ πέ ρέ μβρείρ ἀρηγο ναο, he would offer a higher price for them, *lit.* put them at an advance of money.

βρευγνυζαό, *v.n.*, refuting, giving the lie to.

βρίς, *m.*, force, strength; meaning. Dinneen gives *gen.* βρίς or βριζε, *f.*

βριρεαό, *v.n.*, breaking, rout; ὅσοι βριρεαοι ἀν β. ἀρ, they routed.

βρό *g.* βρόν, *pl.* βρόντε, *f.* a shoal of fish. Its common meaning is "a quern" or handmill.

βροτλ, *m.* 1, sultry heat.

βρυατ *m.* 1, brink, margin.

βυαρό *m.* 4, victory; a good quality, talent. Dinneen gives it as *fem.* 2. *Pron.* bua.

βυαρόεαριτ, *adj.*, troubled, upset.

βυαρόιμ, I overcome, win; ὅσοι βυαρόιμ, he was overcome. See AO, 102, 64.

βυαρόιτ, -όεαριτ, *f.*, trouble.

βυαμεαρ, *m.* 1, permanence.

βύιτρεαό, *v.n.*, bellowing, roaring (of the sea).

καδαιτ, *f.* 2, the body, waist; hold of ship; τυς πέ τέιμ ἀρ ἃ καδαιτ, he gave a violent or sudden leap. For other idioms with ἀρ, see notes 13 and 64.

καδαιτ, -βρατ, *f.*, help; τεαττ ἰ ζο. ορηα, to help them.

κάβαν, *m.* 1, a cabin tent.

καίλιρ, *f.* 2, a chalice.

καίλιμ, I lose, destroy, spend; ὅσοι καίλεατ ἃ ν-αται, their father died.

καμτ, *f.* 2, talk, speech; ἄς κυρ καμτ ἀρ, addressing him.

κάριπερ, *m.* 4 a carpet. *Pron.* κάρ-πέρο, the ρ and p being of different qualities.

καίτιμ, I throw, spend; *c.* τυαίτιμ ἀρ, I give an opinion, judgment on.

καίτε, *p.p.* of καίτιμ, con-



sumed, eaten; thrown, prostrate.  
 Καλαῖο-πόρτ, *m.* 1, a port, harbour.  
 Κάμπα, *m.* 4, a camp.  
 Καλλάς, *v.n.*, gathering; ἄς *c.* uile, brooding evil.  
 Κανταμναοίλ coarse weeds.  
 Καντα, *adj.*, nice, pretty. *Pron.* καν'τα, without the *au* diphthong. A very common word, but not in Dinneen.  
 Καοίμ: 50 *c.*, sweetly, nicely, *p.* 53.  
 Καοίλ, *f.* 4, a way, preparedness.  
 Καοί, *adj.*, narrow. As noun, ἀρὶ ἑ. ἀ λάρν, on their wrists.  
 Καοίλ-ῥαρκ, *m.*, a slender bark, or boat.  
 Καοῖα, -ράς, *f.*, a sheep.  
 Καοῖ-ῥεαῖς, *adj.*, fiery red.  
 Καρῑμ, I turn, return.  
 Κάραϊςμ, I tell my trouble to (*te*), *p.* 52.  
 Καταοίη, *g.* -ρεάς, *pl.* -ρεάς, *f.*, a chair.  
 Κά, *m.* 4, a quay (Eng.).  
 Καιο, *m.*, leave, permission.  
*C.* ρεάς, freedom to run or flow.  
 Καιουξάο, *v.n.*, permitting. *le c.* 'Οέ, by the permission or will of God.  
 Καί: τὰρ *c.* beyond want, more than necessary.  
 Κάνα, already; indeed (in answers), as ὁ'αἰρηγεαμαρί κάνα, we have heard indeed.  
 Καנגαί, *m.* 1, binding, a bond; η-νά καנגαί, binders.  
 Καnn, *g.* cinn, *m.*, a head, roof of a house.  
 Καnnaiçe, *m.* 4., a merchant.  
 Καnnaiçeaçt, *f.* 3, commerce. This word is understood, but τράοίλ is what is commonly used.  
 Καnnaiçte, purchased, procured; ἀτά αν τεαçταρρεαçt ριν *c.* ἄγαμ ουιτ, I have pro-

cured that message (information) for you.  
 Καnnaiçteóη, -τεóη, *m.*, a buyer.  
 Καιραό, *v.n.*, inventing, devising.  
 Καιρο, *g.*, céιρτε, *dat.* céιρτο, *f.*, a trade.  
 Καιρεάβραο, warbling; permission; 5αν καιο ná *c.*, without leave or license.  
 Καιρτλín, *m.* or *f.* 4, a ball of yarn, a ball of ribbon or such like.  
 Καιόλρρε, *m.* 4, a musician, not (with us) a kind of music.  
 Καιραό, *v.n.*, suffering, crucifying; αν πόραο βαό ἑ. liom, the marriage which I would deem a crucifixion.  
 Κάναιβ, ó ἑ., a while ago.  
 Καρρúη, *m.* 3, a kerchief.  
 Cinn, *g.* of ceann; don lá cinn bliáona, any of the chief days of the year, any great festival.  
 Cionn, i 5cinn a céite, towards, or to, one another; i 5cinn ράτε, at the end of three months.  
 Cíor, *m.* 3, rent.  
 Cíotaρaínn, *m.* or *f.*, an accident. Declension uncertain. [From cíotρac through cíotaρaíς. Opposite process in ταρρiac from ταρρaíς. See above, 71, 6. — Fr. Paul Walsh.]  
 Cípin, *m.* 4, a piece of stick. Dim. of ceap.  
 Cíρm, *f.*, *gen.* same, a kitchen. Sometimes *masc.*  
 Cíumeap, *m.* 1, quietness, silence.  
 Cíumap, *f.* 2, edge, selvage; *le c.*, along the edge. Our general word for edge, cíopa, is apparently *pl.* of cíumap, viz., cíumρa. Cíumap, we use of cloth; ρíopaο (not ρíopaο) of a hard edge.

clariōte, *pl.* of clariōcam.

*Pron.* cloite.

Cláirreac, *g.* -rige, *f.*, a harp.

Clár, *m.* 1, *pl.* clápacla, a smooth board; *c. na talman*, the ground-floor.

Cleac̃tao, *v.n.*, a practising, exercise, drill.

Cleaimmar, *m.* 1., marriage, marriage alliance.

Cleap, *m.* 3, a trick, a device. *ḡáirín na ḡcleap*, a garden where the foliage was cut into the shapes of men and animals.

Cleac̃, *g.* cleite *f.*, a stick, rod.

Clirteac̃t, *f.* 3, skill.

Cloč-máimmar, marble.

Cluap, *f.* 2, ear.

Clúoac̃, *m.* 1, a covering.

Clúoaiḡte, *p.p.* covered.

Clúin, *m.* 1, feathers, plumage, down.

Cnac̃ao, *v.n.*, cracking, breaking, with a crackling noise.

Cnac̃ta, cracked, broken. *Pron.* cnac̃'ata.

Cnapán, *m.* 1, a round mass, a lump.

Cnocán, *m.* 1, a low hill.

Cočall, *m.* 1, a hood, a recess.

Coda, *g.* of curo, a meal; *uimeap̃ao coda*, hunger.

Coic̃t̃ḡear, *m.* 1, a fortnight.

Coifín, *m.* 4, a coffin. We also use cóim̃a.

Coileac̃, *m.* 1., a cock.

Coill, *f.* 2, a wood.

Com̃veac̃t, *f.* 3, accompaniment; *bean com̃veac̃ta*, a hand-maid. *Pron.* com̃leac̃t.

Com̃m̃ice, *f.* 4, protection; *ḡabaim do ē.*, I seek your protection. *Pron.* cum̃m̃aiḡe.

Com̃l̃ionsao, *v.n.*, fulfilling, compensation.

Com̃tionól, *m.* 1, a crowd, assembly. *Pron.* cu'etalún, and cu'lačún.

Com̃oleóir, *m.* 3, candlestick.

Com̃ḡiḡt, *impv.*, keep. From *com̃ḡiḡim* or *com̃ḡbam*.

Com̃ín, *m.* 4., a rabbit.

Com̃ne, *f.* 4, a meeting, expectation.

Cóir, *com̃a, f.*, right; an instrument, machine.

Coir̃t̃ib, *dat. pl.* of coir, *f.* 2, a sin, crime.

Cóir̃ḡim, I prepare, arrange; *v.n.*, *cóir̃ḡsao*, arranging, an arrangement.

Coir̃céim, *m.* 4, a step. *Pron.* c̃ir̃céim.

Coir̃r̃oe, *pl.* coir̃r̃ote, *m.* 4, a pedestrian, foot-soldier. *Pron.* c̃uir̃í.

Cóir̃ir, -r̃ie, or -r̃ieac̃, *f.*, a feast. Some treat it as *masc.* *ḡḡ c̃ait̃eam̃ cóir̃ie*, banquetting.

Col̃: *eo éḡḡaña col̃ leir̃*, they were displeased at it, took a disgust for it.

Col̃ḡac̃, *adj.*, hot-tempered.

Collac̃, *m.* 1, a boar.

Com̃ac̃t, *f.* 3, power, might; *muir̃e na ḡcom̃ac̃t*, the Virgin all powerful.

Com̃ao, same as com̃euro; *c. na péile*, (a means of) keeping the feast. Keating uses com̃euro in same sense. Com̃ao is *pron.* cúo with nasalization; com̃euro is *pron.* c̃imeao. The same speaker often uses both words.

Com̃ap̃ta, *m.* 4, a sign, proof.

Com̃ap̃aoaiḡe, *m.* 4, *pl.* -ḡte, a comrade.

Com̃m̃eam̃, *v.n.*, counting, count.

Com̃ḡar, *m.* 1, a short-cut; *i ḡc. oó*, near him.

Com̃mar̃oe, *m.* 4, a dwelling; *cá ḡruil̃ com̃mar̃oe aip̃?* Where does he dwell?

Com̃p̃ar̃io, *f.* 2, comparison.

Coṃpṓṱ, *m.* 1, a conversation.

Con, *g.* of cú, *f.*, a hound.

Conaṡṡ, *f.* 2, a path, road.

Conaṡṡṡ, *f.* 2, a pack of hounds.

Conṡnaṡṡ, *m.* 1, or *g.* conṡanta, help, helping; teaṡṡ ṡṡ c. toṡṡṡ, to come and help them.

Conṡṡṡṡṡṡṡ, *f.* 2, danger.

Coṡṡ, *m.* 1, a turn, chance; caṡ ba coṡṡ toṡṡṡ, what befell them.

Coṡṡṡṡṡ, *m.* 4, a carriage.

Coṡṡṡ, *adj.*, tired.

Coṡṡṡṡṡ, *f.* 3, fatigue.

Coṡṡṡṡṡ, *v.n.*, protecting, a protection; ṡṡṡ to c. ṡṡ na piṡṡṡṡṡṡ, to keep them away from the pence, p. 35.

Coṡṡṡṡ, *m.* 1, *pl.* coṡṡṡṡṡṡ, expense, cost.

Coṡṡṡṡṡṡ, *m.* 1, forget-me-not, myosotis.

Coṡṡṡṡṡṡ, *v.n.*, supporting, support, sustenance.

Coṡṡṡṡ, *m.* 1, a tree, a mast.

Coṡṡṡṡṡṡṡ, *f.* 2, rigging (of a ship). See Dinneen for other meanings.

Coṡṡṡṡṡṡṡṡ, *m.* 1, a guess.

Coṡṡṡṡṡṡṡ, *f.* 4, a little branch, or plant.

Coṡṡṡṡ: c. móṡṡ buṡṡṡ ṡṡṡ, with a face flushed with wrath.

Coṡṡṡṡ, *m.* 1, the open mouth, a red raging fire.

Coṡṡ, *g.* coṡṡṡ, *f.*, clay, earth.

Coṡṡṡṡṡṡ, *v.n.*, plundering, spoiling.

Coṡṡṡṡṡṡ, *gen.* of coṡṡṡṡṡṡ, a sieve.

Coṡṡṡṡ, *adj.*, withered.

Coṡṡṡ, *g.* coṡṡṡṡṡ, *m.*, a belt, girdle.

Coṡṡṡṡṡṡṡ, *m.* 4, a Christian.

Coṡṡṡṡṡṡṡṡṡ, *adj.*, Christian, charitable.

Coṡṡṡṡ, *v.n.*, *g.* coṡṡṡṡṡ, a trembling; to coṡṡṡṡṡṡṡ c. m ṡ mbeaṡṡṡṡṡṡṡṡ, put a trembling into their hearts, frightened them out of their wits.

Coṡṡṡṡṡṡ, or coṡṡṡṡṡṡ, I tremble

Coṡṡṡṡṡṡṡ, *m.* 1, a trembling.

Coṡṡṡ, *g.* coṡṡṡṡṡ, *f.*, a gallows.

Coṡṡṡṡṡṡṡ, *m.* 4, a hangman.

Coṡṡṡṡṡ, *adj.*, pointed, high-pitched (of a roof).

Coṡṡṡṡṡṡṡ, I stoop, begin (with ṡṡṡ or ṡṡṡ).

Coṡṡṡṡṡṡṡ, *m.* 1, a humming, buzzing; c. beaṡṡ, a humming of bees.

Coṡṡṡṡṡṡṡ, *m.* 3, appearance, shape.

Coṡṡṡṡṡṡṡṡ, *f.* 3, hardness, difficulty, cruelty; ṡṡ c. ṡ coṡṡṡṡṡ, because of the cruelty of his heart.

Coṡṡṡṡṡṡṡṡṡ, *m.* 1, hardness, unkindness.

Coṡṡṡṡṡ, *v.n.*, milking.

Coṡṡṡṡṡṡ, *adj.*, exact, precise, skilful.

Coṡṡṡṡṡṡṡṡṡ, gathered, saved.

Cú, *g.* con, *pl.* com or comte, *f.*, a hound.

Cuaṡṡ, *m.* 1, a harbour; baṡṡṡ cuaṡṡ, a harbour town.

Cuaṡṡṡṡṡṡṡṡ, I search.

Cuaṡṡṡṡṡṡṡṡṡ, beads of water, perspiration; for common phrase, see CÍ, 62, 5.

Cuaṡṡṡṡṡṡṡ, also heard. [From cuaṡṡṡṡṡ, "a small hoop, ring, circle."—Fr. Paul Walsh.]

Cuṡṡṡṡ, *m.* 1, foam.

Curo, *g.* coṡṡṡṡ, *f.*, a portion, meal, property.

Curoṡṡṡṡṡṡṡ, *g.* -ṡṡṡṡ, *f.*, company; ba uṡṡṡṡ ṡṡ c. to bí ṡṡṡ, he was good company.

Cuṡṡṡṡṡṡṡṡṡ, *v.n.*, a remembering, a remembrance, memento; ṡṡṡ ṡ c. to leaṡṡṡṡṡṡṡṡ, *lit.* without the memory of it to cling to him.

Cuṡṡṡṡṡṡṡṡṡ, *f.* 2, two rings around the necks of a pair of goats and connected by a chain or rope. Dinneen

gives it as *masc. l.* Perhaps from *comgip*.  
*Cuipéad, v.*, was put. *Past pass.* of *cup*.  
*Cuipéad, m. l.*, an invitation.  
*Cúir, f. 2*, a cause; *c. gáipe cúgáinn*, how amusing!  
*Cuirne, m. 4*, frost; *barri c.*, a covering of frost.  
*Cuicín, m. 4*, a finch. Also, *cuicéim*. Probably for *cuicín*, a diminutive of *cuac*.  
*Cularó f. 4, pl. cularóe*, a suit of clothes or armour.  
*Cúlánta, adj.*, retired, remote. We say, *atá an teac ím c. leir na daoine*.  
*Cuma, f. 4*, a way; *ar é. éigin*, some way or other.  
*Cúnac, m. l.*, moss.  
*Cúirra, m. 4*, a circumstance, circumstances; *riop a cúirraí*, all particulars about him; *as cup an é. ar pas tré n-a céite*, discussing the matter fully.  
*Daingnighe, p. part.* of *daingnim* or *daingnigim*, I make secure, fasten.  
*Dála, like, as.* Followed by *gen.* or *acc.*  
*Dán, m. l.*, a poem.  
*Danaíro, sorrow, woe. Danaíro, f. 2*, (Dinneen). *Pron. da' nro.*  
*Daol, m. l.*, a beetle.  
*Donaige: ní raib duine ná v.*, there was not a living creature. *D.* is used as another form of *duine*.  
*Daraige, gen.* of *dair*, oak.  
*Datáighe, coloured*, from *da-éigim*.  
*Dealb, adj.*, poor, miserable.  
*Dealbáighe, shaped, outlined*, from *dealbaim* or *dealbáigim*, I shape, fashion.  
*Deallháighe, comp.* of *adj.*

*deallpac, seemly, comely, handsome.*  
*Dearbaim, I swear.*  
*Deaicar, I saw.*  
*Deanna, conj.* form of *do-migne*. *Dein* or *òin* appears to be used in Munster for both.  
*Deinneac, adj.*, certain.  
*Deinneact, f. 3*, certainty; *do bí an dá ó. asam ar an gcúir*, I should have had a double certainty as to the case.  
*Deiread, m. l.*, end; *ar v.*, behind.  
*Deinear, m. l.*, haste.  
*Deoró, go v.*, for ever.  
*Deoiríre, m. 4*, an exile.  
*Dóile, g. díleann, f.*, a flood, deluge; *riom na díleann*, the face of the ocean. *Díleann* is also used as *nom.*  
*Díleactaróe, pl. díleactaróte, m.*, an orphan.  
*Ding, f. 2, pl. dingneac, a wedge.*  
*Díogbáil, g. -ála, f.*, loss, damage.  
*Díoltóir, -tóir, m.*, seller.  
*Díomáim, adj.*, idle; unused.  
*Díorcán, m. l.*, a creaking (of unsteady furniture), p. 30.  
*Díe with céille, want of sense, folly.*  
*Díultaim, or díultáigim v.*, I renounce.  
*Do-éipróir, would see.*  
*Dóiceall, m. l.*, ill-will; *raib v. as teact as Colum mómpa*, that C. was conceiving a dislike towards them.  
*Dóir, f. 2*, the hand (clasping), the fist.  
*Dóighe, burnt; go v.*, bitterly.  
*Doimneact, f. 3*, depth.  
*Doiréact, f. 3*, darkness. *Pron. dhi'-ri-hocht.* *Doiréactar* means a dark place; *doiréact*, the absence of light. Hence



the phrase, το τί αν τορμάετ in a íúilíð, p. 25. We would not use τορμάεσθαι here.

τορμάεσις, *I* darken.

το-μίσγε, past tense of τοεναίν.

τοειν is now commonly used in Munster. Some of our older speakers say μινε.

τορμ, *g.* τορμην, *pl.* τόρμε, *m.*, a fist, fistful.

τορταίμ, *I* shed, spill.

τορέμπε, *m.* 4, a ladder.

τορεολίν, *m.* 4, a wren.

τοροέ-ρίοι, bad weather.

τορμωίμ, *I* draw, withdraw.

τουαί, *adj.*, natural to, kind for.

τουδαό, was made black, wrathful.

τουδαν-αίλα, *m.* 4, a spider. [Should be τοαίμάν.—Fr. Paul Walsh.]

τουδ-πέ, *f.* 4, first and last quarters of the moon, when the nights are very dark.

τούιλ, *f.* 2, a desire, appetite.

τουίλεαδαι, *m.* 1, foliage.

τούρεαέτ, *v.n.*, awaking, arousing, starting game.

τούττε *g.* of τούταις, *f.*, a countryside, district.

τούν, *m.* 1, a fort.

τουρμάντα, *adj.*, churlish.

τούταέ, p. 36, native, natural to.

τούταις, *g.* τούττε, *f.*, a district, country.

εατορμύε: um e., at dinner-time.

εαίλαις, *pl.* of εαίλαέ, cattle, poultry (in latter sense in the τοείμ, but the other meaning is also known).

εαρμαέ, *m.* 1, spring-time.

εαρμαό, *m.* 1, property, merchandise, an article of commerce.

εαρ, *m.* 3, a water-fall.

εαρμ, *g.* εαρμαέ, *f.*, litter, bedding for animals.

εαρμαίε, *v.n.*, or εαρμαό,

maturing (of seed in the final stage of ripening, see CCC p. 94, iv).

εαρμαίμ, *m.* 1, want.

είλεαίμ, *v.n.*, demanding, claiming.

είτιμ, or οίτιμ, *g.* οίτρεαέ, *f.*, a sand-bank, a cloud with lines like the corrugations on a sand-bank.

εολαί, *m.* 1, knowledge, direction (of way); τοευνάμν εολαί τουτ άμν, *I* would guide you there.

ευταίς, *adj.*, marvellous, extraordinary.

ευσαέ, *m.* 1., a piece of cloth, clothes.

ευοτρηόμ, *adj.*, light.

ευσκόμ, -κόμα, *f.* injustice, wrong.

ευλαίς, move stealthily, creep; flee; *v.n.*, ευλόό.

φα, under; in, or into, φα άν έοίλλ; να κοιν το ρεαοίλεαό φα άν έοίλαέ, to slip the hounds at the boar; τυς ποζα ρύιτε, attacked her.

φαεαό or φαεαίγεαό, *conjunctive past pass.* of το-έίμ, *I* see.

φάξβαίλ, *v.n.*, getting; άν μβεαό άον έ. άρ, would there be any possibility of.

φάιςτε, obtained.

φάιλ, *f.* 2, a cliff. See ζαοέ.

φάιρμινς, *adj.*, liberal, generous, free (of a ship sailing with fair wind).

φάιρνείρ, *f.* 2, information. φάιρνείρ appears to be used elsewhere.

φαλαίς, *f.* 2, a cloak; used in harmless oaths, as: 'άμ έφαλαίς ná ρυζέμνίό έάρ ι μβλίσόνα, upon my word we shall not die this year—said when two people chance on the same thought simultaneously, p. 32

ῥάλλα, *m.* 4, a wall.

ῥάν : καίτετε le ῥάν an τ-ῥαοῖσαι, abandoned to the misery of the world ; ἐν ῥάν, astray, abandoned.

ῥαοῖσας, *adj.*, keen, sharp.

ῥαοιλεάν, *m.* 1, a sea-gull. Some of our speakers treat the word as *fem.*

ῥαοῖσας, *m.* 1, convalescence, relief when the crisis is past.

ῥεαίτ : ὁ ῥί na ῥεαίτ, O King of might !

ῥεαίτσαν, *g.* -ῥαννα, *f.*, rain.

ῥερίτ : ἰ ῥρ, minding, looking after.

ῥεῖς, *adj.*, bitter, painful, sore ; ἰ ῥ ἐ βερί ῥ. ῥε, it is he who will suffer for it. Perhaps the word is only the *prep.* ῥα with *masc. pro.*

ῥεῖτε : οῦρε ῥ. ῥηῖσε, St. Brigid's Eve. *Pron.* οἱ ἐλ ῥηῖσε. So, μετ μίτῖλ, um ῥεῖτε μίτῖλ.

ῥεῖμ, *g.* ῥεῖμεας, *f.*, a farm ; ἄς οβαῖρ ῥεῖμεας, working a farm.

ῥιᾶ, *m.* 1, a deer.

ῥιᾶς, *v.n.*, hunting.

ῥιαῖρε, *m.* 4, *pl.* ῥιαῖρετε, a huntsman.

ῥιαναρῶεας, *f.* 3 : ῥεεὺ ῥιαναρῶεας, a romance.

ῥιαρῖαῖσμ, ῥε, I ask a question of.

ῥιγίμ, *f.* 2, a figure.

ῥίλε, *m.* 4, a poet. *Pron.* ῥε'λε.

ῥιῖρεας, *f.* 3, poetry, the art of poetry.

ῥίλλεᾶ, *g.* ῥίλλτε, *m.*, returning ; a fold or roll of cloth.

ῥιόχμαρ, *adj.*, fierce, hot.

ῥιον-ῥιαμαρ, *m.* 1, coolness.

ῥόβαιρ : ὁ ῥ. ῥο, it almost happened that . . .

ῥοῖα, *m.* 4, an attack, a dash. Apparently the word should be written ῥοῖα from *fo-benaim*.

ῥοῖμαρ, *m.* 1, autumn, harvest.

ῥοῖνε, *f.* 4, patience.

ῥοῖμ, *v.n.*, helping.

ῥοῖα, *g.* of ῥοῖλ.

ῥοῖας : ἰ ῥοῖας, in hiding, aside.

ῥοῖαμ, *adj.*, empty, unoccupied.

ῥοῖαμαρ, I offer ; ὁ ῥοῖαμ ῥε, he offered ; *v.n.*, ῥοῖαμαρ.

Appears to be the same word as ῥοῖαίμ.

ῥοῖτ, *g.* ῥοῖτ, *m.*, the hair, a mass of hair.

ῥοῖας, *m.* 1, a shelter (from the sun).

ῥοῖομ, *m.* 1, a noise, racket.

ῥοῖοῖαν, *m.* 1, a whortleberry, bilberry. The first word gives the corruption "hurts," the English name by which the fruit is known here.

ῥεαῖσαι, *v.n.*, answering ; ἄς ῥ. ῥο, corresponding to.

ῥοῖοῖας, *v.n.*, ministering, attending to wants of, waiting.

ῥοῖας, *v.n.*, a snatching away, carrying of.

ῥοῖας : καὶ ἄν ῥ. ῥο ὅ ῥε, what he was up to, what was the meaning of his action.

ῥοῖσαι, *v.n.*, sewing.

ῥοῖας, was found, got.

ῥοῖας, *adj.*, copious (of tears).

ῥοῖοῖς, they would get, they could.

ῥοῖοῖς, would be found, were to be found, or got.

ῥοῖ, *g.* ῥοῖα, *f.*, blood ; ἄς ῥοῖας na ῥοῖα, bleeding.

ῥοῖας, covered.

ῥοῖας, I suffer.

ῥοῖας, *v.n.*, waiting.

ῥοῖας, I take, go ; ῥ. ῥοῖας-ῥε, I thank. *V.n.*, ῥοῖας ; ἰ ῥοῖας ῥ. ῥοῖας, no one visited it, passed that way, p. 46.

ῤαβανν, *m.* 1, an enclosure, a prison.

ῤαο, *m.* 1, a withe; ἀρ' ῤαο, held by a withe.

ῤαοαιροε, *m.* 4, a thief, highway-man.

ῤαορ'αίτε: το-ῤαορὸ ἀν ῤαοαρ' cum ῤ. υἱηη, the disease got into her system. I have not succeeded in finding the word anywhere, but it is well-known to our older speakers.

ῤαἰνῖν, *g.* ῤαἰνῖνε (*pron.* ῤα'νί), sand.

ῤαἰροῖν, *m.* 4, a garden (Eng.).

ῤαροῦα, *pron.* ῤαράί, is not used of a flower-garden.

ῤαἰρο, *adj.*, near, closeto, short.

ῤαἰρ'εαο, *m.* 1, heroism, heroic feat; ῤο mβαο ρ'λάν ἀν ῤ. αἰγε ε, may his heroic feat succeed, a blessing on his heroic feat. Also, ῤαἰρ'ce, *f.*

ῤαἰρ'οεαῖ, *m.* 1, a hero, champion.

ῤαλ, steam, warm breath (from fire, sun). Dinneen gives it, *f.* 2. With us it is *m.* 4, i.e., there is no change for *gen. s.*

ῤάλα, *m.* 4, a gale.

ῤαλαρ, *m.* 1, a disease.

ῤαmall, *m.* 1, a simpleton, an immature youth.

ῤαορ, or ῤαοῦαρ, *m.* 1, nearness, contiguity.

ῤαοτ, *g.* ῤαοῖτε, *f.*, wind; bíonn Δ ῤαοτ ρéιν ó ῤαῖ ῤον' φαῖλλ αα, every cliff of them requires its own breeze (to set it roaring or sighing), every cliff answers to a particular wind; ἱρ' í ἀν ῤ. ἀνοῖρ' ἀνοῖαρ' bíonn uαῖτε ῤαῖγε ρῖν, it requires the south-east wind for that, p. 39.

ῤαροῦα, *m.* 4, a garden, a piece of tilled ground. *Pron.*

ῤαρ'αί. ῤαἰροῖν is used of a smaller piece of tilled ground close to the house.

ῤαροῦα, *m.* 4, a guard, an escort of soldiers.

ῤαρ'ιαο, *m.* 1, a band, knot of people.

ῤεαλάν, *m.* 1, a beam of sunshine, or light.

ῤεαρ'άν, *m.* 1, a complaint; το-ρῤῖνεαοαρ' Δ ηῤ. le τοῖα, they complained to God (in prayer).

ῤεαρ'ιαῖν, I cut; τοmlán-ῤεαρ'ιαο, a complete cutting; ῤα ηῤεαρ'ιαο ρéιν le buile, cutting themselves in rage, eating out their hearts with rage.

ῤέῖς, *dat.* or old *acc. sing.* of ῤεῦς.

ῤέῖλλεαο, *v.n.*, yielding.

ῤεοῦαοῖρ', would go.

ῤεóιν, *f.* 2, outcry, uproar, the belling of hounds in full cry.

ῤεῦς, *f.* 2, a branch, bow.

ῤεῦρ'εαῖ, clever, sharp-witted.

ῤεῦρ'εαῖ, sharpness of mind, resourcefulness.

ῤῖλεαῖ, *f.* 3, whiteness, brightness.

ῤῖλῖν, a term of endearment, *dim.* of ῤῖλε.

ῤῖρ'ηῖλεο, *f.* 2, a small utensil, or ornament, most frequently of cooking utensil, hence perhaps from Fr. *Grillette*.

ῤῖαρ, *m.* 1, a lock, fetter or manacle. *Gen. s. pron.* ῤῖαρ.

ῤῖεῖτεαρ'άν, *m.* 1, bustle, hurry of business.

ῤῖεóῖτεóῖρ'ῖν, *m.* 1, a pet child, darling.

ῤῖεῦρ'αο, *v.n.*, tuning (a harp).

ῤῖοαρ, *m.* 1, shrewdness, skill.

ῤῖóρ, *m.* 1, sound, noise, din.

ῤῖó, *m.* 4, *pl.* ῤῖóτα, business; Δ ῤῖορ' ῤῖóτα, their business affairs; ῤ'αον ῤ., for the special purpose, p. 51.

ῤῖορ'ce, *f.* 4, nearness; ῤῖλ m Δ ῤῖορ'ce, approach it.





much and plausibly. *Leit̃éir*, plausible, flattering speech.

*Leit̃-leit̃*, apart, alone. *Pron.* *Leit̃-i-leit̃*.

*Leom̃paó*, would dare.

*Line*, *f.* 4, a line. *Do bíodair as seasam in a line, lit.*, they were standing in their line, *i.e.*, in a line.

*Uobair*, *m.* 1, a flabby mass.

*Líon*, *g.* *lín*, *m.* 1, a net, flax, linen; *do éur̃í oia in ár l. rib*, God put you into our hands, *p.* 30.

*Litr̃*, *g.* *lit̃re*, *f.*, a letter.

*Pron.* *leit̃ir*, like some words with *l* in first syll., or at beginning of second: *leit̃i-roac̃* for *libroac̃*; *peile* for *píle*; *eile* for *uile*; but *lígim* for *leigim*; *tine* for *teime*; *linib* for *leimb*.

*Lúg̃*, *m.* 1 (*Dinneen*), a cry, shout.

*Lúg̃aim*, I shout, cry out.

*Lúg̃mac̃*, *f.* 1, a crying out, shouting.

*Lógaó*, *v.n.*, wailing, crying like the banshee, *p.* 69.

*Lóir̃cín*, *m.* 4, lodgings.

*Lóir̃cne*, *f.* 4, a breeze. So spelled by *Fr. Dinneen*, but, with us, initial letter is slender, *leoir̃cne*. We use *peoir̃cne* with same meaning. But latter may be from *ní raib̃ píú na gaor̃cne ann*.

*lom*, *adj.*, bare, naked, slender. *Caol-baipc lom*, a slender narrow boat.

*luaç*, *m.* 1, price, value, money's worth; *luaç buir̃ paot̃air̃*, value for your labour; *an oá luaç*, double what a thing is worth. *Usu. pron.* *lua* when denoting money's worth: *lua' r̃cíl-lmge*.

*luaçair̃*, *g.* and *pl.* *-çra*, *f.*, rushes.

*luaipcaó*, *v.n.*, swaying, rocking. *luçt*, *m.* 3, a number of people, a class.

*lúroin*, *f.* 4, little finger. *Masc.*, *Dinneen*.

*luigeac̃air̃*, *m.* 4, a weakness, faint.

*luigim*, I lie, lean; *do luig̃ an r̃cannpaó ar̃ a chor̃e*, the terror went to her heart.

*luir̃ne*, *f.* 4, a bright blush, or rosy colour.

*maçs*, *m.* 4, a farm-yard; *éom euctrom le cat i m. çomair̃an*, as light-footed as a cat in its neighbour's yard.

*maçair̃e*, *m.* 4, a plain.

*maçánta*, *adj.*, honest, good.

*maip̃eact̃am*, *g.* *-tana*, *f.*, living, a living; *congnaib̃ roap̃ maip̃eact̃ana*, a nice help towards a livelihood.

*maip̃s*, *f.* 2, woe; *ir̃ m. çabair̃paó a b̃peac̃*, woe (to him) who would give his decision.

*maip̃neulac̃*, *m.* 1, a sailor.

*Pron.* *máip̃neulac̃*.

*maip̃eainnar̃*, *m.* 1, pardon.

*maip̃im*, I forgive. *Vn.*, *maip̃eain*.

*malair̃*, *f.* 2, a change, exchange; *ir̃ ar̃ an b̃pic̃t̃iur̃ leir̃ an peóro*, exchange of the picture for the jewel.

*mançair̃e*, *m.* 4, a dealer, trader.

*maor̃óim*, I grudge (to, *ar̃*).

*maot̃-çluar̃ac̃*, *adj.*, dejected.

*maor̃*, *m.* 1, a steward.

*maia* for *muna*, if not, unless.

*maia*, *gen.* of *muir̃*, the sea See *lán*.

*maip̃ac̃*, *m.* 1, a horseman, a cavalry-man.

*maia*, indeed.

*meabair̃*, *g.* *-b̃rac̃*, *f.*, mind, intelligence; *ar̃ ear̃nam meab̃rac̃*, deficient in sense, out of one's right mind, *p.* 39.

*meaóón-or̃óce*, *m.*, midnight.

μεᾶττα, dispirited, cowardly.  
μεῖρις, *f.* 2, mirth, pleasant  
humour.

μευραῖς, *I* increase, swell.

μευραῖς, *m.* 1, a thimble.

μί-ἀόημα, *adj.*, unfortunate,  
unlucky.

μιαρ *g.* μέρε *f.* 2, a dish.

μίλλαν *m.* 1, blame.

μίλλεα, *adj.*, dangerous, de-  
vastating.

μίν, *adj.*, smooth, gentle.

μίσ, *m.* 1, *pl.* μίστα, a great  
fish, a whale.

μίσ, *adj.*, small, minute.

μίσ-ευνταί, small birds.

μίσ-ευνταί, *f.* 2, *pl.* -τί, a  
miracle.

μίσ-ευνταί, *adj.*, miraculous,  
marvellous.

μίσ-ευνταί, *m.* 1, courage. *πειρ*  
*μίσ-ευνταί*, a courageous man.

μίσ-ευνταί, *adj.*, courageous.

μίσ-ευνταί, *m.* 1, a meadow.

μίσ-ευνταί, especially.

μίσ-ευνταί, *I*, extinguish.

μίσ-ευνταί, *g.* μίσ-ευνταί, a neck.

For *gen.* cf. μίσ-ευνταί.

μίσ-ευνταί, *adj.*, trustworthy.

μίσ-ευνταί, *I*, teach.

μίσ-ευνταί, *p.p.* of μίσ-ευνταί, educa-  
ted, polite, gentle.

μίσ-ευνταί, *m.* 1, friendship.

μίσ-ευνταί, *m.* 1, mortar. *Gen.*  
sometimes μίσ-ευνταί. See  
μίσ-ευνταί.

μίσ-ευνταί, *m.* 1, a top, peak.  
*Pron.* μίσ. Probably *I*  
should have written it so  
in the text, p. 22. See  
Dinneen.

μίσ-ευνταί, *v.n.*, waking, from  
μίσ-ευνταί. Used figuratively  
of the moon appearing over  
the hills, p. 2.

νεα, a person, p. 21.

νεα-ευνταί, *adj.*, strange,  
uncommon.

νεα-ευνταί, bright red.

νεα-ευνταί, bright blue.

νεα-ευνταί, *m.* 4, a moment, a  
minute.

Οίρεα, *pl.* of οίρε, contriv-  
ances, such as presses or  
safes, p. 29.

Οίρεα, *v.n.*, working, oper-  
ating.

Οίρε: *ναρ* *φύλας* *οίρε* *οίρε*  
*μαρ* *οίρε* *μύντε* *αγαν*, it  
was well *I* had God as my  
counsellor, p. 27. See CT  
63, 16.

Οίρεα, *m.* 1, an officer,  
official.

Οίρε, *f.*, youth; *οίρε* *οίρε* *οίρε*  
*οίρε* *οίρε* *οίρε*, he became  
twenty years younger.

Οίρε, *adj.*, trained.

Οίρεα, *adj.*, suitable.

Οίρε, *I* suit.

Οίρε, *adj.*, ignorant, rude;  
*οίρε* *οίρε* *οίρε*, *I* would  
think it rude. Some pro-  
nounce it *οίρε*, others *οίρε*.  
The latter appears to be the  
correct form. The word  
*οίρε*, "a sand-bank" is  
pronounced *οίρε*.

Οίρε, *f.* 2, wool. *Οίρε*, *g.*  
*οίρε* or *οίρε* (Dinneen).

Οίρε, wrathful appearance.  
*Οίρε*? P. 55. Cf. AO  
95, 63.

Οίρε, *m.* 1, an inch.

Οίρε, order, ordering, ar-  
rangement. *Αρ* *αν* *οίρε*,  
in that way.

Οίρε, *f.* 2, an ornament.

Οίρε or *οίρε*, gold thread,  
cloth of gold. See SC, 107  
where it is written *οίρε*.

Οίρε, *g.* *οίρε*, *f.*, arm-pit

Οίρε, *p.p.*, opened, open.

Οίρε, *m.* 4, a hotel, hoste',  
public-house.

Οίρε, *m.* 3, *g.* *οίρε*, an  
inn-keeper. Dinneen has  
*οίρε*.

πάλ, *f.* 2 a pavement.  
 παῖρτε, *m.* 4, a patch, piece.  
 πάλαρ, *m.* 1, a palace.  
 πάρλur, *m.* 1, a parlour. See  
 AO, 99, 20.

πεααδ, *m.* 1, a sinner.  
 πελιur, *m.* 1, a pillow.  
 pian, *g.* péme, *f.*, pain, penalty ;  
 pé pian Δ νοῖοξβάλα γ Δ  
 σρεαδτα, under pain of their  
 harm, and ruin, *i.e.*, of being  
 plundered and harried, p. 62.

pileur, *m.* 1, a pillar.  
 πιοαδ, *v.n.*, picking, gathering.

planceuro, *m.* 1, a blanket.  
 plérœ, *v.n.*, pleading. Eng.  
*plea*.

ποβραε, *m.* 4, *pl.* ποβραετα, a  
 flower. Eng., *posy*.

ποῖρτε, *m.* 4, a porch, a  
 colonnade.

πολλam, I drill a hole in.  
 πραιτμεαῖμαῖλ, *adj.*, skilful,  
 dexterous. The τ is also  
 heard as broad.

πρεαδam, I spring, leap sud-  
 denly.

πρεαp, *f.*, a clump of bushes.  
*Gen.* not heard. The ea re-  
 presents the *ah*-vowel sound,  
 but *pp* is broad.

προmντεαδ, *m.* 2, a dining-  
 room.

ραδαρα, *m.* 4, a spring-tide,  
 a flood (of anger, passion).

ράιλ, *g.* ράλαδ, *f.*, a rail, or  
 railing.

ράιτε, *f.* 4, a quarter of the year,  
 Rann, *m.* 3, a quatrain, a  
 stanza.

ρατ, *m.* 3, good luck.

Ré, *f.* 4, the moon ; time ; ποῖm  
 μέ, beforehand ; βειτ ποῖm  
 μέ leó, to be prepared in  
 advance for them.

Reατα *g.* of ποτ or πῑτ, running.  
 See ceαo.

Reιλis, *f.* 2, a graveyard.

Reιλcín, *m.* 4, a star.

Rém, *f.* 2, a course, way ; το π.  
 οῖρτεαδ, in a straight line.

Réip, *dat.* for *nom.* πιαπ, *g.*  
 πῑεπ, *f.*, will, pleasure ; διοp  
 san ciall óeunam méip an  
 aróbeipreópa, old age with-  
 out sense fulfils the will of  
 Satan, p. 59.

Rí, *g.* ρῑς or ρῑoς, *pl.* ρῑςτε or  
 ρῑςτε, a King.

ριαδαδ, *adj.*, grey, dappled.

rian, *m.* 1, a trace, mark.

ριαp, *m.* 3, *pl.* ριαpταί, a  
 streak, stroke, line (especially  
 of lines made by a rake in  
 soft ground), pp. 22, 30.

ριςm, *adj.*, slow, tough, of good  
 staying power, persistent.  
 In last sense we also use  
 leanmanad.

ριςτε or ρῑςτε, *pl.* of ρῑ, a king.  
 Ρῑς-τεῖςλεαδ, *m.* 1, royal house-  
 hold.

ρῑoςατ, *f.* 3, a kingdom.

ρόo, *m.* 1, a road, an anchor-  
 age ; cuipum mp an ρῑo, I  
 bring to anchor.

Roune, before him, it. We  
 never use the corrupt form  
 ποῖmip.

ροpαιpe, *m.* 4, a robber.

ρόp, *m.* 1, a rose.

ροp, *m.* 1, a pink, or carnation,  
 p. 1.

Руαгаиr, *v.n.*, routing, a rout.

Сáбáиl, *v.n.*, saving.

Сaгoиur, *g.* -oиpa, *m.*, a  
 soldier.

Сaгceαo, *m.* 1, an arrow.

Сáиmпeαт, *f.* 3, convenience,  
 comfort. From *adj.* pám.

Сaиce, *m.* 4, a swarm of bees ;  
 ap éipce p., when swarming.  
*Fem.* (Dinneen).

Сáиcиm, I thrust, stab. *Vn.*,  
 páceαo.

Sám, *adj.*, comfortable.  
 Sámán, *m.* 1, a short sleep, doze.  
 Sampla, *m.* 4, an image, a figure.  
 Samplaó, *m.* 1, summer.  
 Saol, *m.* 4, serge. *Saipre* is the common word.  
 Saothruaó, *v.n.*, working, tilling.  
 Scapim, I scatter, disperse,  
 Scatcam, *m.* 1, a spell of time.  
 Scamall, *m.* 1, a cloud.  
 Scannpaó, *m.* 1, fright, terror; *p. cporóe*, heart-fright, utter terror.  
 Scapra le, separated from.  
 Scapaim, I separate from (le).  
 Scát, *m.* 3, a shade, shadow, fear. *Ar p.*, in shelter of.  
 Scata, *m.* 4, a band, following, company, flock.  
 Sceac, *g. pceice, pl. pceaca, f.*, a bush, white-thorn bush.  
 Sceamgail, *v.n.*, barking. *Pron. pceam-dail.*  
 Sceana, *pl.* of *rcian*, a knife.  
 Sceitpéir, *m.* 3, a cheat, one who fleeces others.  
 Scian, *g. rcine, f.*, a knife.  
 Sciaán, *m.* 1, a wing.  
 Scioaim, I whisk, snatch away.  
 Scitpaeáct, *v.n.*, laughing like a giddy child, giggling.  
 Sciúgáil, *v.n.*, wheezing, sighing. See SC, 116 (*rciúg*), perhaps from *rcóis*, the throat. [*Ó. it pceóis ríor téro 'o póicín 'o éanna' 'o biaó, Donnchadh Ruadh. — Fr. Paul Walsh.*]  
 Sclábaróeáct, *f.* 3, state of servitude, acting as slave or servant.  
 Scolpaire, a loud burst of sound. *Óf. uallpaire*, a yell, a savage cry. *Gen.* appears to be *rcolpaire*, but I have not heard it.  
 Scot, *g. pcoite, f.*, a flower, a

tuft, something to fill a gap, hence a gag.  
 Scpeaóáó, *v.n.*, shrieking, entreating.  
 Scpeucaó, *v.n.*, screeching.  
 Seabac, *m.* 1, a hawk.  
 Seaca, *gen.* of *roc*, *m.*, frost.  
 Seacaim, *impr.*, mind, take care, avoid.  
 Sealg, *g. reitge, f.* 2, a hunt. The *dat. reitg* is often used as *nom.*  
 Seamra, *m.* 4, a room.  
 Seapb, *adj.*, bitter, displeased with (oe).  
 Seapcain, *adj.*, comfortable, settled.  
 Seitge, *g.* of *realtg*.  
 Semneamant, or *reimm, v.n.*, playing (of music).  
 Seirbe, *comp. or superl.* of *reapb*, bitter.  
 Seite, *m.* 4, a hide. *Fem. Dinneen.*  
 Seo, here! come!  
 Seor, *f.* 2, a jewel.  
 Seol, *m.* 1, *pl. -ta*, a sail; *ra bairi an t-reoil coraisg*, with only the top of the jib drawing the wind (the rest lay on the deck or boom), *p.* 10.  
 Siap, westwards, backwards.  
 Sróe, a quick run, a rush.  
 Silim, I shed (tears), drop; *ar ríleáó léi*, hanging down beside her.  
 Síleáil, *f.* 3, a ceiling. *Gen.* was given as *ríleála*.  
 Sinnreap, *m.* 1, ancestors.  
 Sin-rim-rean-aóair, great-great-grandfather.  
 Siolpaigim, I descend from, spring from.  
 Siopa, *m.* 4, a shop. *Pl. ríopaáa.*  
 Síorpaíróeáct, *f.* 3, eternity; *as tapmaingc ar an tr.*, approaching eternity.  
 Siotapa, *v.n.*, neighing. *Pron. rí'tapa*



Σιότηαιν, -άνα, *f.*, peace.  
 Σιυβάλ, *v.n.*, walking; *p.* λαε,  
 a day's journey, *p.* 35.  
 Σιυβάλτα, walked, travelled:  
 οά mbeαό na háiteαmma *pín*  
*píuβαλτα* αίγε, if he had  
 travelled in those parts,  
*p.* 28.  
 Σλαύραό, *m.* 1, a chain.  
 Σλαζοάν, *m.* 1, a cold.  
 Σλαοο, *m.* 3, a torrent, *p.* 33.  
 Σλατ, *f.* 2, a yard.  
 Σλεαζ, *g.* πλείγε, *f.* 2, a spear.  
 Σλεάμαιν, *adj.*, smooth, slippery.  
 Σλεάμναιζίμ, I slip.  
 Σλείγε, *g.* of πλεαζ.  
 Σλιοςάν, *m.* 1, a shell.  
 Σλιννεάν, *m.* 1, the shoulder,  
 the part on which a load is  
 set, the shoulder-blade. Βαιρ  
 αν τρλιννεάν is the full  
 phrase for "shoulder-blade."  
 Συαλα is the rounded part,  
 the top of the arm, hence  
 used figuratively of promon-  
 tories.  
 Σμευρτόρο, *f.* 2, a red-ember.  
 Σναρότε, cut, carved. *S. m.* a  
 cète, cut so as to fit to-  
 gether.  
 Σνάτίν, *dim.* of ρνάτ, a little  
 fibre.  
 Σνάιν, *v.n.*, swimming; το βί  
 ρνάμ αίγε, he was able to  
 swim, *p.* 41; το ρ., by swim-  
 ming.  
 Σνάτ, *m.* 3, a thread. *Pron.*  
 ρνά of a single thread, ρνάτ  
 of a quantity.  
 Σοκαιρ, *adj.*, steady, settled  
 ρ-μντιννεατ, of quiet dis-  
 position.  
 Σοκαιρεατ, *f.* 3, steadiness,  
 settled state, peace.  
 Σοκπαο, *f.* 2, a funeral.  
 Σοίτεατ, *m.* 1, *pl.* ποίτιγε, a  
 vessel, drinking vessel; πο. m  
 ven *píut* το ζαβάιτ ι ποίτεατ,  
 to catch some of the blood in  
 a vessel<sup>1</sup>

Σολυρμαρ, *comp.* πολυρμαίρε,  
 brilliant, shining.  
 Σοραό, *m.* 1, a cessation, break  
 in work.  
 Σπεαλατόοιρ, *m.* 3, a mower.  
 Σπεαλατόοίρεατ, *f.* 3, mowing.  
 Σπλανnc, *f.* 2, a flash, lightning  
 flash.  
 Σπαιτ, *f.* 2, a swatli.  
 Σπυτ, *g.* ρποτα, *m.*, a stream.  
 Σταίριε, *m.* 4, stairs, flight of  
 steps.  
 Σταίρ-ήαααί, *g.* -ήααα, *f.* 3, a  
 prominent tooth, a tusk.  
 Στάτ, *m.* 1, an estate.  
 Στιύιρ, *f.* 2, or *gen.* ρτιύματ, a  
 helm, rudder. Δι αν ρ., in  
 charge of the helm, *p.* 6.  
 Στοιρμ, *f.* 2, a storm.  
 Στολλαιμ, I lacerate, rend.  
 Στραατα, torn. *Pron.* ρτραε<sup>1</sup>.  
 ατα.  
 Συαμινεαρ, *m.* 1, or 3, peace,  
 quietness. *S.* το cυμ μντε,  
 to pacify her.  
 Συαταό, *v.n.*, thrusting, push-  
 ing, shoving.  
 Συβαρόεατ, *f.* 3, mirth; το  
 ταίτις ρ., who has been ever  
 mirth-loving, *p.* 36. *Pron.*  
 ρυ'αίρεατ.  
 Σύζ ταλμαν, strawberries; ρ.  
 cραοβ, raspberries.  
 Σύζμαο, *v.n.*, playing.  
 Συμ, *f.* 2, heed, esteem.

Ταζαιρ, *v.n.*, referring to; εαο  
 το το βίοταρ ας τ., to what  
 were they referring?  
 Ταίριζιμ or ταίριζίσιμ, I offer.  
 Ταίρριν for ταίρρις, *dat.* of  
 ταίρρεατ, ρίγε, *f.*, threshold.  
 Ταίρβεαίντ, ταίρβεάναο, *v.n.*,  
 showing.  
 Ταίτεατ, *adj.*, familiar; τ. λιμν,  
 to which we are accustomed.  
*p.* 31.

Ταῖτιςιμ, I practise, am accustomed to.

Ταῖτιςιςιμ, I please.

Ταμᾶλλ, *m.* 1, a short space (of time or distance).

Ταοῦ, *m.* 1, side. ἰ ταοῦ, in regard to, depending on. In latter sense, *pron.* ἰ ταο, or ἰ τό.

Ταρ, past, beyond. τ. ἔεανν, over.

Ταρκαίρη, *f.* 4, insult, reproach.

Τάρκ, *m.* 3, tidings; ἄ τ. νά ἄ ταυαίρη, neither tale nor tidings of them. Fr. Dinneen says that τάρκ is used preferably of the dead, ταυαίρη of the living. Hence the phrase might be translated, "no news of them, dead or alive."

Τεᾶταίρη, *m.* 4, a messenger.

Τεᾶταίρηᾶτ, *f.* 3, a message. See εεανναῖςτε.

Τεᾶγλαῖ, *m.* 1, a household.

Τεᾶμπᾶλ, *m.* 1, a temple, church, mosque.

Τεᾶνδαῦ: πεᾶρ τ., an interpreter.

Τεᾶνν, *adj.*, tight, tight-stretched.

Τεᾶνν-νεᾶρη, violent strength.

Τεᾶνντα, *m.* 4, a prop, support.

Τεᾶρ, *m.* 4; heat. A *gen.* τεᾶρ is sometimes heard.

Τεῖςιμ, I flee. Ὅο τεῖς πέ λε n-ᾶ ἄνᾶμ, fled for his life.

Τεῖρημ, or τεῖρημ, I fail (ᾶρ); Ὅο τεῖρη πέ ορημ, it failed me.

Τεῖρημ, *g.* -ᾶνν, *m.*, a boundary. λε τ., along the b.

Τεῖρημᾶτᾶ, *adj.*, stout, of full habit.

Τί: ᾶρ τί Ὅο ὀόγῖᾶᾶ, seeking to injure you.

Τοῖρημᾶςιμ, I dry.

Τοῖρημ, *m.* 1, fourpence.

Τοῖᾶτ, *v.n.*, pressing, urging (to eat).

Τοῖν ποῖλλ, the bottom of the sea.

Τοῖρημ, *dim.* of τοῖ.

Τοῖτεᾶν, *m.* 1, a house afire.

Τοῖρημ, *m.* 1, measure, measuring. *Pron.* ταῖρημ.

Τοῖν, *g.* tumne, *pl.* τοννα, *m.*, a wave.

Τοῖ, *m.* 1, a plant, bush.

Τοῖᾶτ, *m.* 1, *pl.* τοῖᾶτᾶί or τοῖᾶτε (Keating), fruit, reward; ᾶν ᾶον τ. Ὅο ἔᾶᾶρημ ορημ, to take no notice of.

Τοῖρημᾶτ, *g.* -ᾶῖς, *f.*, thunder, thunder-storm.

Τοῖρημᾶτ, *f.* 2, a clump of grass.

Τοῖᾶτ, *m.* 1, beginning, front; the bow of a ship. ᾶτᾶ μο ἔ. ᾶρ ᾶον ὀόῖςτε, all my clothes in front are burned.

Τοῖᾶτ, *g.* τᾶῖς, *dat.* τᾶῖς, *f.*, a strand, shore; ebb-tide: Ὅο ὅι τοῖᾶτ τᾶῖς ᾶῖς, it was beginning to ebb.

Τοῖᾶτ, *m.* 3, a time, a season. ᾶ ὀᾶ ᾶεᾶεᾶνταῖς ἡ τᾶᾶτ ὀᾶ ἔᾶᾶτᾶνᾶῖς, one of his days and one of his seasons. Ρέῖμ ᾶ τᾶᾶτ, may be used to translate "time-table."

Τοῖᾶτ, *dat.* for *nom.* τᾶᾶτ, *f.* 2, a tribe, clan.

Τοῖᾶςιμ, I fade.

Τοῖᾶρ, *adj.*, *comp.*, stronger.

Τοῖᾶτε, *pl.*, character, traits.

Τοῖᾶλλ, *m.* 3, a journey, journeying; ᾶς τᾶᾶλλ ᾶρ, going towards or to.

Τοῖᾶ-ᾶῖννεᾶτ, *adj.*, with three edges (of a poniard).

Τοῖᾶρημ, *m.* 1, seaweed; τ. ᾶ ᾶςλοῖ, bell-seaweed, blistered seaweed.

Τοῖᾶρημ, *f.* 4, mercy; Χῖοῖρημ ᾶ τᾶᾶρημ, most merciful Christ.

Τοῖᾶρ, *f.* 2, *pl.* τοῖᾶρ, a foot.

Τοῖᾶρᾶν, *m.* 1, furniture.

Τοῖᾶρημ, *m.* 1, stamping, sound of heavy footsteps.

τῆρας, *f.* 2, pity; τάνις τ. ἀς  
να θαομίβ τοίβ, the people  
had compassion for them.

τῆραςίμέλεαδ, *adj.*, pitiful.

τῆραλλ, *f.* 2, a cart.

τῆραρ, 2 *sing. past t.* of  
τῆραρμ, mark as one's own,  
acquire.

τῆραρ, *f.* 2, inquiry, tidings  
of; ἀς κυρ τῆραρ ουνε  
ραϊόβμ, inquiring for a  
wealthy person, p. 46.

τῆρατ, *f.* 2, the crash of a  
falling body.

τῆρα πάιτε, a hearty wel-  
come. See CT, 57, 24.

τῆραρμ, *v.n.*, understanding;  
νί θεαδ τ. ἀγε οον ουνε, he  
would have no feeling, or  
sympathy, for his fellow-man.

τῆρα, used as 2 *pl. impv.* of το-  
βερμ or τῆραρμ. I might  
have written τῆρα, but in  
this 2 *pl. impv.* the final  
vowel is of medium length.  
because it never carries the

accent. Similarly the ο in  
μόραν lies between ο and ό.  
τῆρα, *f.* 4, *pl.* τῆρατ, a flood.

τῆραρμ, I make proud.

τῆρα, *f.* 2, time; πέ ρατ πέ  
ο'ουιν ἀγε, before he had  
time, before he had a chance  
to . . .

τῆραρμ, I ennoble.

τῆραρμ, *g.* -ραρτα, *f.*, a wild  
cry.

τῆραρ, *m.* 1, terror, alarm.

τῆρα, *m.* 3, breast, bosom, αναρ  
λε n-α huτ, down or over  
her bosom.

τῆρα, -εαν, -ιν, *f.*, elbow.  
We use *dat.* as *nom.*

τῆραρμ, *f.* 2, want; οε υ.  
οραμ, needful for us.

τῆραρμ, *v.n.*, preparing.

τῆραρμ, οο, I bow to, salute.

τῆρα, *f.* 4, a small piece, p. 10.

*Lat., uncia.*

τῆραρ, *m.* 1, a floor, platform.

τῆραρτε. *pl.* same. a prayer.

# SUPPLEMENT

ἁρεαίη, *f.* 2, capability, means.  
 ἁρεαίη, *m.* 1, entanglement.  
 ἁρεαίη, *oo*, 2, *s.* *Pf.* of ἁρεαίη, I admit.  
 ἁρεαίη(e), *f.* 4, misery, wretchedness.  
 ἁρεαίη, *v.n.*, counting, mentioning.  
 ἁρε, *le n-a*, *a.*, beside (him).  
 ἁρε, *m.* 4, misery, distress.  
 ἁρεαίη, *f.* 3, height.

ἁρεαίη, *m.* 4, a stumble, fall.  
 ἁρεαίη, -*nan*, *f.*, a gap. Also *f.* 4.  
 ἁρε, *m.* 3, a habit.

ἁρεαίη, *v.n.*, complaining, blaming.  
 ἁρε, *f.* 4, a way, method.  
 ἁρεαίη, *adj.*, loving, affectionate.  
 ἁρε, *v.n.*, concealing.  
 ἁρεαίη (from ἁρε), guilt, responsibility.  
 ἁρε-ἁρεαίη, row of teeth.  
 ἁρε, *m.* 4, a feather.  
 ἁρε, *g.* ἁρε, *d.* ἁρε, *f.*, the body. *Dat.* used commonly as *nom.* with ἁρε as *gen.*  
 ἁρε, see ἁρε.  
 ἁρε, *adj.*, reddish brown.  
 ἁρεαίη, *v.n.*, shaking. *Trans.* form of ἁρε.  
 ἁρεαίη-ἁρεαίη, a tight bond or fetter.  
 ἁρεαίη, I repay, Eng. *quit*.  
 ἁρε, *m.* 1, family, care.

ἁρεαίη, I condemn.  
 ἁρεαίη, *m.* 1, forgetfulness, mistake.  
 ἁρεαίη, *oe* ἁ, as a consequence of. Usually of something evil.  
 ἁρεαίη, *v.n.*, repairing.  
 ἁρεαίη, *f.* 2, a saddle. ἁρε ἁρεαίη ἁρεαίη, on horseback. *Pron.*, ἁρεαίη, ἁρεαίη.

ἁρεαίη, *in e.*, without, besides  
 ἁρε, *m.* 3, jealousy.

ἁρε-ἁρε, *adj.*, very weak.  
 ἁρεαίη, *adj.*, conspicuous.  
*Pron.* ἁρε-ἁρε.  
 ἁρε, *f.* 2, or *g.* ἁρε, service, power; ἁρε-ἁρε ἁρε ἁρε, got power over him, caught him.  
 ἁρε, *m.* 4, a present.  
 ἁρεαίη, *adj.*, stuffed, filled.  
 ἁρε, *m.* 1, a ruin.  
 ἁρε ἁρε, showers of tears.  
 ἁρε, *v.n.*, harrowing, tossing the arms about as one struggling in the water.

ἁρε, *m.*, *gen.* ἁρε, a pledge, bond.  
 ἁρεαίη, *m.* 4, a girl.  
 ἁρε, *g.* ἁρε, *m.*, the jaw.  
 ἁρε-ἁρε, *adj.*, greyish blue.  
 ἁρε, *m.*, some plant yielding a blue dye.  
 ἁρε, *m.* 3, a shout. Also *fem.* Sometimes heard as ἁρε.

ἁρεαίη, *f.* 4, wealth, splendour.



τοῖμαίτεα, wealth, rich apparel or furniture.

ἰομεῖαι, *v.n.*, lifting, carrying.

ἰονηαίρ, in 1. without, in want of. Like εὐγημαίρ.

ἰμουῶ, οὐλ ἰμουῶ, perishing, going astray.

λεῖα, lice, λίε, *f.*, a flag-stone.

λείρ, *adj.*, swift, clever.

λονουῦ, *m.* 1, a blackbird. Σιατάν λονουῦ, in text incorrect for λονουῦ.

λοννουζαῶ, *v.n.*, abiding, sojourning.

λυαιτρεάν, *m.* 1, dust (of road, etc.).

λυιζτεαῖτ, *f.* 3, generosity, affability, pleasing address.

μακ αἰα, *m.*, an echo.

μεαμβάλλ, *m.* 1, mistake, confusion of mind. *Pron.* μεαμβά-ε-ε-ε.

μοῖλλ, *f.* 2, delay.

νάουρεῖα, *adj.*, natural, kind.

νεαντόζ, *f.* 2, a nettle.

νοεττωῖτε, bared, stripped.

νόρ, *pl.* νόρanna, a custom, fashion.

οὐδανν, *adj.*, sudden.

οῖρταοῖρ, οῖρταοῖρ, an inn-keeper.

ράνις, it happened.

ρεαῖταῖβ, *dat. pl.* of ριοῖτ, ρεαῖτα, a shape, appearance.

ρουαμα, or ρουαμαί, long thread-like sea-weed. Also, ρουανό-ζα. Ρυφάν appeared in first edition. This is a short grass-like seaweed, but would hardly be found growing on a submerged ship. It is also called τοῦτάν.

σέμν, *adj.*, polite, gentle, civil.

σεόλαιμ, I sail (of a ship).

σimpliῶε, *adj.*, simple, easy.

σλιοῖτ, ρεαῖτα, *m.*, race, generation.

σλοιννε, *m.* 4, a surname.

σπάραρ, a respite.

σπεαδραιοῖτ, raving (of sickness).

σπιαζαῖρεαῖτ, *f.* 3, brightness of colour, desire for same.

συζαίμ, I suck, soak, absorb.

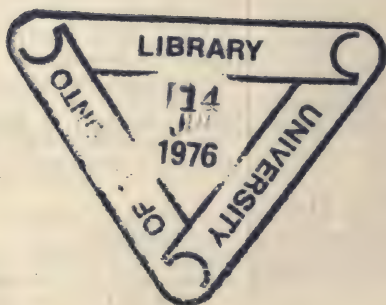
τοῖρμαίρ, *v.n.*, winding (yarn, or such like).

τόρ, *v.n.*, pursuing, pursuit.

τραρταίρ, *v.n.*, trampling under foot.

ὀρ, *f.* 2, clay, mould.

ὀρραιοῖμ, *f.* 2, respect, homage.









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